

THE
MONTHLY ANTHOLOGY,

FOR
SEPTEMBER, 1807.

For the Anthology.

Some of our society were present at the celebration of the anniversary of the Φ B K Society, at Cambridge, and were delighted with the Address of the Rev. Mr. DEHON, on that occasion. The satisfaction of the audience we wished to renew, by publishing in our Miscellany an essay on so important a subject. The author complied with our request ; and he deserves our gratitude.

Zealous at all times for the honour of our country, we feel, on this particular subject, anxious to fulfil the prophecies respecting our literary advancement. From Aikin's Annual Review for 1805, we extract a passage of the examination of Miller's Retrospect, for which we hope the history of our country will never cause us to blush. A paragraph on the general importance of literature and science concludes with this elegant sentence : 'Athens was less wealthy than Carthage, less military than Sparta, less wisely governed than Crete ; but, having been the dwelling place of learning, taste, and science, its language is still the toil, and its ruins still the pilgrimage of the accomplished.' The reviewer then considers the peculiar advantages of our political situation : 'We are glad to observe that the new world sets out with so few of the prejudices of the old ; and that one of the most opportune books, which American literature has yet added to the stock of English reading, should precisely have been consecrated to the history of human improvement. In this retrospect of the eighteenth century we seek in vain for the pedigrees of kings, and the carnage of warfare ; we hear of no revolutions but those in the theory of science, of no achievements but those in literature and art. Happy the people to whose peaceful leisure such contemplations are chiefly dear : their emulation will be directed to the discovery of truth, to the production of beauty, to the realization of improvement ; they will seek wealth from industry, not from pillage ; fame from mental, not corporeal vehemence ; and happiness from the diffusion of comfort, not from the agitations of hostility. While Europe rebarbarizes under her Fredericks and her Bonapartes, America may beckon to securer shores the trembling virtues, the patient industries, the curious researches, and the forsaken muses.'

A DISCOURSE

UPON THE IMPORTANCE OF LITERATURE TO OUR COUNTRY, PRO-
NOUNCED BEFORE THE SOCIETY OF Φ B K, AT THEIR ANNIVERSA-
RY IN CAMBRIDGE, 27 AUGUST, 1807. BY THEODORE DEHON, A. M.

THE importance of literature to our country is the subject which, with much hesitation, I have ventured to select for that part of the customary exercises of this day, which the committee of appointments has confided to my care. It is a subject, for which every enlightened mind feels an instinctive affection. And on ground, where

the muses have long held a favourite resort ; at this season of the celebration of our annual Panathenæa ; before a society professedly literary in its character and pursuits, may I not flatter myself it is a subject, which no one will condemn as unappropriate or uninteresting. When I consider its greatness and its extent, I am prompted by diffidence to pause—and should turn with timidity from the course before me, did I not know, that candour is always the presiding virtue of this festive week ; did I not feel, that I am speaking before brothers, whose bosoms are replete with that affection for each other, which views even failings with an indulgent eye.

The power of letters to soften the manners and refine the sentiments of a people, has attracted the notice of every investigator of the causes of national character. As far as history and observation furnish us with lights, we discover satisfactorily, that they are friendly to good feelings and elevated thoughts, to correct opinions and generous deeds. The barbarity of savage nature is softened, heroism is cherished, vice loses at least its boldness and its grossness, publick spirit is purified, and love is refined, wherever the influence of correct literature is felt. What softened the manners of the originally barbarous Gaul ? The enterprises of war called him to the regions where the Muses had dwelt. He saw at Byzantium the monuments of art. He breathed in Asia the air which came over Parnassus. He returned to his country, where the light of literature was beginning to dawn, and from that time the manners of his country began to be refined. It is unnecessary for me to point you

to the quick sensibility, the enlightened elegance, the humanity, and the polished delicacy of Athens ; and contrast them with the roughness and barbarity of some of her neighbouring states. I need not recal to your remembrance the lofty honour, the publick spirit, the manly virtues of Rome, when she cloathed herself with the splendour of literature and the arts ; and contrast them with her ferocity under her earliest chiefs, or with her sluggishness and imbecility under her last emperours. Upon this part of our subject the annals of the world are replete with examples, and lessons of experience. They generally, if not invariably, exhibit barbarism connected with ignorance, and letters with refinement. We may derive from them ample and impressive testimony, that, as far as manners depend upon human means, the best feelings of humanity are unfolded, and the highest elevation of character attained, not amidst the confusion and carnage of fields of war, nor the confounding din of domestick contention, but in the mild seasons of peace, under the benign influence of Pallas and the Muses.

I am aware it may be observed that ages of literary excellence have sometimes been ages of extreme dissoluteness. There is truth in the remark. The fact has arisen from the infelicity of our present condition. In the same bright sunshine which is favourable to the choicest vegetation, weeds will be rank and numerous. It had indeed been happy for Greece and Rome, if when letters freed them from the vices of barbarism, a pure and efficacious religion might have freed them from the vices of refinement. But let not the failings of a luxurious

age be attributed to the spirit of literature merely because they have been found together. Licentiousness has sometimes attached itself to liberty ; and persecution has been found in company with the religion of peace. We are to look elsewhere, than to the expansion of man's mental powers, for the causes of the voluptuousness and vice, which may have tarnished the glory of his highest literary attainments. In the distinguished reign of Charles the Second, whose manners have given poignancy to the cavil we are noticing, the human mind bounded suddenly from the repellant point of superstitious rigour, to which it had been unnaturally forced and confined, to the opposite extreme. While it vibrated, there was indeed a triumph of dissoluteness : but when literature recollected herself, and arose in her vigour to regulate its movements, the profligacy of greatness was abashed, the temerity of vice was restrained, the absurdities of ignorance were exposed, the presumption of folly, and the venality of littleness were corrected, and the nation was gradually prepared to listen to the instructions, and pride itself in the name of that pre-eminent votary of wisdom, whose writings at once breathed the purest spirit of morality, and were surrounded with the brightest splendour of literature.

Pass we from the influence of letters upon manners to what is not less important to a people, and we trust will never be less dear to Americans, their influence upon the interests of religion. And is it asserting too much to say, that between religion and letters there is a reciprocal service ? Let us look at the ages, in which that pure and gracious religion, which

came down from heaven, had its glory obscured ; its efficacy manacled, and the beauties of its form marred by distortion, or covered with the drapery of absurdity. They were the ages of midnight darkness ; the ages, in which man seems to have forgotten that he possessed a mind ; the ages in which learning, disgusted with the general apathy, retired to the cloister, and slumbered unnoticed amidst the poppies and night-shade, which stupidity there cultivated with leaden perseverance, persuaded by superstition that they were 'herbs of grace.' Let us look at the defenders of this religion, the noble champions, who have gone before her, bearing the shields which have repelled, and blunted and broken the shafts with which her adversaries assailed her. They stood indeed in the spirit of their God. But they brought successfully to her aid the force of improved reason, and were strong in the fruits of their learned researches. The very light of that stupendous reformation, which restored to christianity its purity and freedom, was preceded at its dawn, and facilitated in its progress, by the revival of letters. And it has been the opinion of many eminent divines, among whom, if I mistake not, we may reckon the late excellent professor of divinity in this university, that, ordinarily speaking, the arts of civilization and improvements of the mind will best open the way for the extension of this light into savage lands. Such indeed is the constitution of man, so fine are the powers of association, and so indissoluble the links of the mysterious chain which connects all his faculties with each other, that a cultivated taste and improved understanding, an acquaintance with the

perfections of nature, and the beauties and sublimities of art prepare his mind to admire the harmonies of moral science, and to venerate the greatness of truth. It is a high and important office of our holy religion to check the pride, and prevent the abuses of science; to subject all human attainments to the wisdom of God. But she disdains not the aid of those noble faculties with which the beings are distinguished, to whom she is sent, nor of the acquirements which are placed within their reach.

*'Proximos illi tamen occupavit
Pallas honores.'*

Biblical knowledge may correct and confirm her ancient records. Eloquence may be the most successful instrument in impressing her instructions upon the mind, and conveying the balm of her consolations to the heart. And sound principles of criticism and taste are, under heaven, efficacious means to preserve her votaries from the fantastick forms of superstition on the one hand, and the wild reveries of fanaticism on the other. Could it be supposed that in this enlightened country there are any who question the utility of learning to religion, and with a spirit worthy of Omar would exclude the powers of genius and literature from her service, we would point them to the dark ages, and to many an unhappy region, in which ignorance and superstition are found wedded together, and the best virtues of humanity dead at their feet. To these ages and regions let our country look; and, as she values the blessing of a pure religion, she will estimate anew and more highly the importance of our seats of learning, and consider it as a leading duty of

national wisdom to promote, by all practicable means, the cultivation of the minds of her citizens.

Besides this general influence of literature upon manners and religion, its aid is important in the formation of the statesman, and embellishment of the hero. It inspires and cherishes that love of glory, which is favourable to the production of brilliant and useful characters; and the keys are in its keeping of many of the sources of that liberal feeling and superior information, which frees men from the confinement of contracted views, and raises them above the influence of narrow considerations. A knowledge of the opinions of the wise of all ages, an acquaintance with the experience of nations under different forms of government, an enlarged perception of the nature and operation of human passions, correct principles of criticism and reasoning, an intimacy with the purest models of political wisdom and patriotick spirit, ability to bring the treasures of language to the illustration and defence of truth, and that magick power of eloquence, which in Cicero could detect and confound the enemies of the commonwealth; and in Demosthenes could rouse from their delusions the slumbering citizens; which in Chatham could gather glory around a British senate, in the day of its feeblest policy; and in Ames could control a whirlwind of passions at the moment when it would have prostrated in its maddening course the venerable father and the peace of his country, these high attainments, which alone can qualify men to be entrusted with the care of their country's prosperity and fame, are most of them found, and all of them improved, in the walks to which learning conducts her

sons. They are not innate : Nor can it be supposed that they spring up to the hands of the husbandman in the furrows of his plough ; or descend unsolicited upon the savage, through the shades of his forest. They are the gifts of Minerva, to the assiduous votaries of her temple ; and the people are wise, who discern their value and give scope to their influence. The æra of a nation's greatest glory is generally the æra of its greatest literary splendour. The most brilliant age of royalty was that of Louis the Fourteenth, when literature and the arts gave a lustre to the reign which was scarcely surpassed by the glory of that monarch's arms. Of republican felicity, where shall we find a more interesting picture than Florence exhibited, when the love of letters was the pride of her chief citizens, and the offices of state were filled with men of genius and learning. Greece, with whose name is associated in the scholar's mind the claim of transcendant refinement ; Greece was at the acme of her glory when letters and the arts poured the brightest beams of their powers upon her states. And the conqueror of Greece, the mistress of the world, rose not to the complete ascendancy of her superiority, till she had appropriated to herself, not only the territories, but the spirit and literature of the nation she had subdued. Pale, then, as the beams of the waning moon in the light of day, was Grecian splendour, when in full orb'd majesty Rome stood at her zenith, attracting by the combined effulgence of letters and her arms, the admiration of genius and the homage of the world. But with the declension of this effulgence her greatness declined, and Rome—it

is an observation of the great English poet, worthy for the instruction of nations, to be graven upon the last stone of her ruins—

‘One age saw both learning fall and Rome.’

The invention of the art of printing has introduced a new agent upon the character and fortunes of nations. A free press is esteemed in this country the palladium of our liberty and dearest privileges. Well regulated it may have claim to this high estimation. But a freedom to perpetrate falshood, licentiousness, and malignity, without restraint, is the unhappy and dangerous freedom of reprobate spirits. The interference of law is here difficult ; and has frequently been found dubious and ineffectual. The best guardians of the press are good sense and a cultivated taste in the people ; and writers, who have imbibed at the high sources of intelligence a spirit of manly virtue and correct opinion. There is ever in republics a subtle adversary to national happiness, by which the utility of the press is often prostituted or impeded. It is the monster faction. Of base spirit, groveling, yet ambitious, it finds its way into the happiest regions, in the form of an angel of light. In the hour of tranquillity and sleep it plants itself by the publick ear, forging illusions for the fancy, and inspiring venom to taint the animal spirits. The work of this fiend is destruction—destruction of the virtue and happiness which its own restlessness, envy, and malignity will not suffer it to endure. Among the most vigilant and successful spirits which heaven has sent to detect and confound this foe to publick prosperity, is high-

born satire. With its spear it touches the monster, and

..... 'Up he starts

..... In his own shape

Discover'd.

This dread corrector of faction and folly is bred in the regions of Pieria. And fastidious in the consciousness of superiority, it seldom vouchsafes to appear where letters are neglected. When it comes in its dignity and power, when it acts upon passions which God has implanted, and is actuated by motives which God will approve, when it aims to rouse the fear of shame and the love of glory to the aid of truth, virtue, and the publick good, it is at once the boldest asserter of the press's freedom, and the firmest protector of its utility.

By ignorance, as well as faction, this new and important agent upon the interests of nations may be impeded. It is an enlightened press that is a national blessing. *Unless it be wise, in vain will it be free.* With the aid of learning and genius, it may cherish in our country the spirit of freedom, and promote her happiness and renown by the diffusion of knowledge and refinement. Without their aid it can give neither wisdom to her citizens, nor celebrity to her character.

But who loves his country? Would he have her honourable and happy only while he spends in her lustre his own short life! Would he have her great and renowned only in the transient period, which is generally allotted to national existence! The genuine patriot wishes for his country a present, and a posthumous fame. He would have her heroes admired, her statesmen revered, her glory celebrated, her example quoted in far distant ages. If the

period must arrive, when she shall bow to the common fate of empires, he would have the places of her departed glory frequented with a generous sadness by the geniuses of future times, and her very dust venerated by the traveller, who in remotest ages shall pass by her tomb. And what but letters and the arts can confer on our country this unperishable renown? Rome owes more to her letters than to her arms. The latter without the former would not have given immortality to her name. The arts which she fostered have embalmed the proudest memorials of her glory; and time views with increasing awe *those* relicks of her greatness, which *her Muses* have taught him to venerate. Our country in no other way can perpetuate the memory of her renown. Her great men are mortal. Her existence is perishable. The gratitude of her citizens does not demand, and the æconomy of her government does not afford, monuments of brass or marble for the bones of her worthies. To her poets and historians we must confide the care of embalming her celebrity. It is in the pyramids, which her sons of genius must build, that the knowledge of her greatness and the fame of her heroes shall be preserved for ages.

There are obstructions to the progress of literature and the fine arts, which it will not be foreign to our purpose to notice, and every lover of letters and his country should endeavour to remove. Conspicuous among them, and frequently deplored, is that want of patronage, which leaves in cold neglect the exertions of ingenuity, and prefers to intellectual superiority more ignoble attainments. Genius is often the growth of the rude forest or the obscure glade.

If it be not brought into a genial soil, and invigorated with the enlivening beams of attentive encouragement, it must wither upon its stalk or give its glory to the wind. It was in the distinguished age in which Pollio and Mæcenas lived, and the publick eye was turned with fond regard upon all the concerns of letters, that Cicero spake, and Cæsar, and Livy, and Sallust wrote, and Virgil and Horace sang. It was in the celebrated days, when Richelieu with affection and liberality wooed letters to France, and Louis afterwards with prodigal caresses maintained and promoted them, when an academy of belles lettres sprang up under the auspices of royal bounty, and was presently followed by an academy of science, that Corneille and Moliere, Racine and Boileau flourished; and Paris became the most splendid resort of genius and the Muses. What improvement of taste, and developement of learning, were effected in Italy under the beneficence of the Medici; whose generous policy gave consequence to talents by bestowing employment and honour upon ingenious and learned men. In Great-Britain, if the patrons of learning have been partial, they have been numerous; and we find her happiest wits, and best scholars, either basking in the smiles of the court, or reposing in the shades of private munificence. It is with extreme reluctance we are compelled to own, that our country has not yet been distinguished for a generous encouragement of letters and the arts. Her painters seek in foreign climes the animating rays of publick favour. Her philologists and historians have not found the paths of their literary labours, the paths of ease and preferment. And her poets—Apollo

blushes indignant, when he beholds them crouching through necessity to fortune in some inhospitable region; or contemplating in sadness, over forgotten productions, the poverty they might procure to themselves by frequent efforts of their genius.

It has been remarked, and we fear there is too much foundation for the remark, that the passion for wealth, and the ardour of political contention, which are, perhaps, the predominant traits in the character of our countrymen, have retarded the ascendancy of genius, and obstructed the progress of letters. Wealth, which gives leisure and ease; which procures the finest models of art, and the best copies of ancient authors; which promotes the intercourse and facilitates the researches of the learned, is unquestionably favourable to the interests of literature. But when it is the absorbing passion of a people, when it is pursued only for itself, and the extent of possessions is the measure both of merit and influence, there will be little emulation of superiour attainments. The soul, intent upon the acquisition of sordid wealth, as the only means of power and distinction, will have for intellectual pursuits neither time nor regard.

‘Fervet avaritia miseroque cupidine pectus.’

In like manner, that open discussion of publick measures, and equal access to publick honours, which are the privileges of a free people, are not unfriendly to the developement of genius, and interests of learning. But there is a warmth of contention, in which the just claims of talents and wisdom are disregarded; and confidence, honour, and publick employment are bestowed, not upon

the sage and the hero, not upon the ingenious and learned, but upon the subtle leaders of the successful party, or the wretched minions of unprincipled power. In each of these cases there is a deadly chill upon the exertions of superiour minds. The Muses in disgust retire to their groves, and their votaries, disheartened, hang up their harps upon the trees that are therein.

Shall we be pardoned the expression, if we further observe, that through the innovating spirit of the times the *republick* of letters may have its dignity and prosperity endangered by sliding inadvertently into a *democracy*? We have heard the time lamented as lost, which students, who would attain to legitimate honours, are compelled to spend in the retired walks of ancient learning. In this sagacious and prolific age men have discovered better models, than the Iliad and the Æneid, and better instructors, than Cicero and Quintilian. A Bloomfield has sung from his bench....and what is the advantage of a toilsome acquaintance with languages, that are dead! The Indian is eloquent by the force of nature....and where is the necessity of models and laws! Much to be deprecated is the spread of these wild sentiments, which, like the irruption of the barbarians upon the civil world, would overturn all that is great and beautiful in the walks of literature, and leave in their stead the barrenness of desolation, or the uncouth productions of ignorance and rudeness. Let it be remembered, that whatever there is of correct criticism and taste in the world is to be traced to the recovery of the classicks from obscurity and corruption. In the study of these commenced the revival of

letters and the liberation and improvement of the human mind. These masters of antiquity were conducted to the Castalian fount by the Goddessess of the spring themselves. Let us discourse with them of the way; and not disdain to follow their steps, when we are witnesses of their immortality. It is with literature, as with government. Neither is a subject of perpetual experiment. The principles of both are fixed. They spring from sources and have relations, which are unchangeable and eternal. If men will despise the principles and rules which are founded in nature, if they will disregard the models which time has proved and hallowed, if they will be irregular in their literary appetites, and arrogant in their designs,...what wonder if they should be often left by the justice of Olympus to delight themselves on the bosom of a cloud, and the world of letters should be overrun with Centaurs?

Ignorance, or corruption, in the very important tribunals of criticism, would unquestionably impede the progress and diminish the reputation of American literature. If those should be permitted to erect themselves into literary censors, whom the divinities of Helicon have not anointed, nor deep and thorough acquaintance with ancient authorities and established principles prepared; if indolence, friendship, or political partiality should pervert the judgment of our literary courts, and affix the seal of unqualified approbation to works of small or questionable merit; if proficient in the arts, and professors of learning, in giving their opinion upon the productions of the day, suffer their minds to be prejudiced by the clamour of the moment, and learn

of the multitude what to admire, instead of teaching them what is admirable,....who can anticipate all the consequences? The publick taste would be vitiated. There would be herds of imitators of the false excellences, to which corrupt criticism had given currency. And instead of having our admiration excited, and our attention fixed by distinct and splendid greatness, we should be obligated to turn away, wearied and confused, from the multifarious glitter of countless ephemeral productions.

Here let us be permitted to remark the importance of an able and judicious management of periodical publications. These miscellanies may undoubtedly have a considerable influence upon the literature of a people. In the hands of such men as Addison and Johnson, Goldsmith and Steele, they confounded absurdity and rectified opinion; they roused attention and engaged it in the service of the Muses; and formed and refined the publick taste. Very great, we are persuaded, would be the advantage to the literature of our country, if the meritorious editors of these works were enabled by the generous patronage of the rich, and the liberal contributions of the learned, so to conduct them, that Minerva would not blush to find her image in the frontispiece; and the streams, which are conveyed by them into the circles of the fashionable and the closets of the studious, might be brought, under her direction, from the fountains of Ilyssus.

America in the freedom of her government, the face of her territory, the native powers of her citizens, the toleration, which subjects no reasonable efforts of the mind to penalty or dismay, and the rich

capital of England's learning, which community of language enables her with facility to use as her own, has certainly opportunity and inducements to vie with any nation upon the earth in the pursuit of literary distinction. And let us not defraud her of her just praise. Above the meteors, which flit in great numbers across her literary hemisphere, we may discern here and there a fixed star. It is with new and peculiar delight, that we behold the professional chair of Oratory and Rhetorick in our beloved university now filled by a gentleman*, whom, if he were not left upon Hybla in his infancy, the bees found in his youth, and having committed their treasures to his lips, left him to delight his country with his mellifluous eloquence, and by his wisdom and example to conduct her youth to literary glory. In such ornaments of her academick institutions; in her advancing age and opulence; in the increasing munificence and taste of her citizens; and in the multiplied number† and growing respectability of her literary associations, our country, we trust, will find inducements to emulate in her course the splendour of Grecian and Roman renown. In the transport of hope we would forget, to-day, all presages of fearful hours, and dwell upon this delight-

—
* The Hon. John Quincy Adams.

† Amongst these a distinguished rank will in time be taken and preserved by the *Boston Athenæum*—an association lately formed, after the model of the Athenæum at Liverpool, for the promotion of literature, science, and general knowledge. It has at its head the learned *Chief Justice* of the state; and from the character and views of many of its members, promises to become one of the most useful and pleasant institutions of the enlightened Metropolis, which has given it birth.

ful expectation. As yet, we trust, it is with our country but the morning of her appointed career. She will continue to *rise* and *brighten*—not like the comet of other hemispheres, erratick in its course, baleful in its aspect, and threatening to unhinge the order and safety of the spheres—but like the orb of day, moving on among the nations of the earth with steady progress and increasing splendour. In her wisdom and virtue will be “the greatness of her strength,”

and her literature will give radiance to her beams. And when she shall have reached the meridian of her glory, that point from which a nation's prosperity begins to decline, may the God of heaven, who assigneth to the nations their time and their place, command with the voice, to which even the fixed laws of nature will bow, **THAT SHE LONG STAND STILL**—a source of light, a centre of harmony, and a manifestation of his power and glory to the admiring world.

MEMOIRS OF M. DE LA HARPE.

Translated from a late French work.

MEN of letters have always been caressed and protected in France; and it will be seen from the following account, that, even before the Revolution, they were admitted into the first circles. This memoir will, at the same time, exhibit the extraordinary occurrence of the conversion of one of the modern philosophers to the doctrines of Christianity!

Jean François de la Harpe was born in the year 1740. His father, who was descended from a noble family in the Pays de Vaud, entered early in life into the service of France, obtained the cross of St. Louis, and, notwithstanding his deficiency in respect to wealth, and the impossibility of ever being able to enrich himself in the profession that had been embraced by him, he married a young lady, more recommendable on account of her beauty, her virtue, and her birth, than by any of the advantages usually derived from fortune. This alliance proved as happy as could possibly be expected; but the prospect of a large family rendered the parents at times peculiarly unhappy.

M. de la Harpe, one of the youngest of the children, had already distinguished himself, at an early period of life, by the display of extraordinary talents, when he lost both father and mother, whose superintendence was so necessary to his education. This young orphan, abandoned by all the world, was destitute of every resource, except what he derived from the charity of some pious and well-disposed persons. Paris, at that period, fortunately presented a number of establishments for children of this description, and the good and charitable people just alluded to, had credit sufficient to place him in one of the colleges of the University, as a pensioner.*

While in this situation, the talents of the young scholar began

* This was then termed a “boursier,” from the *purse* of money with which persons of this description had been originally presented by the rules of the Institution. The Scotch colleges, like the Scotch courts of justice, were formed after the model of the French, and the term *bursar* is accordingly continued to this day, in respect to such as derive any emolument from the funds of the University.

to be developed, and soon gave rise to the most flattering hopes. His future condition in life depended, in some measure, on his present success ; for it was from the *boursiers* that the Universities derived the greater portion of their credit, and continual triumphs appeared to be considered as the price paid by the young people for the asylum, and the attention which they received. Their situation being such, that they could neither reckon on the succour nor the indulgence of their parents, they generally distinguished themselves ; and being thus exposed to a perpetual emulation, their courage was excited, and they themselves were rendered capable of extraordinary efforts.

Notwithstanding the disadvantage of being sent to college at too early an age, and being sometimes obliged to study what he could not comprehend, yet, after a short interval, young La Harpe got to the head of his class ; and the University of Paris had not been able to boast of such a scholar for many years anterior to this epoch. He displayed the same aptitude in rhetorick as in the languages, and for two succeeding years he obtained all the first prizes ; this was a circumstance hitherto unexampled.

Such an unparalleled instance of success occasioned no small degree of surprise ; this boy accordingly became the subject of conversation : his admittance to the houses of persons of distinction, began to be considered as a kind of *fashion* ; and he was accordingly well known in the world, before he had entirely completed his studies.

This precarious celebrity would have proved extremely prejudicial to most persons in his condition of life ; but he, on the contrary, per-

severed in his studies with unabating industry, and had good sense enough to discover, that the reputation which a young man acquires at college, is neither solid nor durable.

At this period of his life an event occurred, which, while it exhibits the despotick nature of the French government, may, at the same time, account perhaps for his early partiality in favour of a reform. Having addicted himself to the composition of satires, he was supposed to be the author of a lampoon against a person of great credit ;* and, in consequence of bare unauthorised suspicion, was committed to the house of correction ! He himself constantly protested his innocence, and the real author was soon after discovered : yet this circumstance proved for some time unfavourable to his reputation, and it was long before it became entirely forgotten.

Notwithstanding this, M. de la Harpe already began to be distinguished by men of letters, and the first to whom he became known, was the celebrated Diderot. The interview between them, however, was not calculated to produce friendship ; for this stripling, then only seventeen years of age, had the hardihood, and, it may be added, the ill manners, to attack this celebrated man relative to his productions, which he appears to have ridiculed to his face, with more humour than wisdom.

By this time his verses, as well as his college-exercises, had obtained for him a certain degree of reputation in the world ; so that, at this period, he was invited to compose the tragedy of 'Warwick :' this circumstance prevented him from experiencing many

* M. Asselin.

of those vexations which authors generally complain of at their outset in life. The actors, in particular, were prodigal of their applause; and, notwithstanding its premature reputation, a circumstance generally dangerous, his first dramatick effort obtained a degree of success which may be considered as nearly unexampled, for the like had not occurred since the time that Voltaire composed his tragedies for the Parisian stage. It was to this famous man that he dedicated his first performance; and on receiving a flattering answer from this patriarch of literature, he thought proper to prefix it to the work.

But the emoluments derived from the representation of 'Warwick,' did not prove sufficient to defray the expenses of a young man, who had been admitted into the first circles, and was, at the same time, far from being an economist. It therefore became necessary to occupy his time in such a manner as to be able to derive further advantages from his literary labours. His reputation, which was by this time considerable, accordingly obtained admission for him as one of the editors of the 'Gazette Littéraire,' a journal in which all the *philosophers*, as they were called, of that day wrote, and whence it undoubtedly derived no small portion of its reputation. Marmontel, Saurin, Dami Saville, furnished certain articles; even Voltaire himself sometimes transmitted his lucubrations.

As the periodical work in question was principally directed against 'l'Année Littéraire,' conducted by Freron, the latter immediately began to libel both 'Warwick' and its author. This, like many of the unjust and petulant criticisms of

the present day, did not produce the effect that had been expected; for although it occasioned much chagrin to this young man of talents, who possessed no other resources but those derived from his abilities, yet the publick did not become prejudiced against him; on the contrary, his tragedy was performed, as usual, to crowded houses.

It is with pain we are now obliged to mention a circumstance that confers but little credit on the ingenuousness of the subject of this memoir. After some able, but bitter, criticisms on 'Le Siège de Calais,' which happened to be performed, at this period, with a degree of success equal to that formerly experienced by the 'Cid,' he was induced, by the popularity of the play, to attempt one himself, after the same manner. He accordingly recurred to the history of France, and selected Pharamond as his hero.

Having been invited to spend some time with Voltaire, at this period he confided his intentions to his friend, who in vain endeavoured to dissuade him. The poet would not listen to the fate anticipated by the critick, whose opinions were, however, but too soon realized, for the piece was *damned*! On this the author, judging of his own labours with an equal degree of severity as the publick, threw the manuscript into the fire, and thus destroyed a work, of which certain portions were perhaps worthy of a better fate.

Soon after this, at the express recommendation of his patron, he was persuaded to alter the 'Gustave' of Piron. But the criticks appear to have been alarmed, and almost disgusted, at the presumption of so young a man, and many epigrams were published against

him on this very account. The *Parterre*, too, was of the same opinion at the first representation, and every part of it seemed determined to exclaim, "Rendez nous Piron!"—"Restore us Piron!"

This, like his 'Pharamond,' was accordingly played but once, and the tragedy of 'Timoleon' did not prove much more fortunate, as, after a few representations, it also was laid aside.

The author who, subsequently to the flattering reception given to his 'Warwick,' had considered himself as the legitimate successor of the great masters of his art, and had flattered himself with the idea, that his reputation was entirely exempt from criticism, immediately changed from the excess of confidence to the excess of discouragement, and now renounced all hopes from the theatre. In consequence of this resolution, he devoted more of his time to general literature, which seemed to be, at this period, his favourite element.

The academick institutions, so common at this period in most of the cities of France, presented an opportunity for young men to distinguish themselves, and also procured for them, if they were so fortunate as to obtain a prize, considerable pecuniary resources. The French Academy had introduced the custom of proposing either the eulogies of great men, or the solution of some great question, either moral or philosophical. M. de la Harpe entered into this career, in which Thomas had already distinguished himself; and it is allowed by all, that his academick discourses possessed a certain degree of dignity, which is rarely to be found in those of his rivals.

Being now resolved to marry, he selected a young woman for his wife, whose parents had been very

poor, but who, notwithstanding this, had received an excellent education. He was at pains to inspire her with a taste for literature, and appeared, above all, solicitous that she should be able to converse with him, relative to those objects which occupied his attention. This lady, who had frequented the *Theatre Francais*, was soon capable of declaiming; and by repeating the speeches composed by her husband, was thus enabled to afford him an idea, as it were, by anticipation, in what manner they would be received on the stage. But after the misadventure that occurred to 'Gustave,' this proved of but little service, and the young couple were soon reduced to great distress.

On this, Voltaire, with his accustomed generosity, interposed, and expressed a wish that they should remain with him at Ferney, until the complete re-establishment of their affairs. The residence of this kind patron was, at this period, the centre of the correspondence of all the philosophers of Europe, while he himself was looked up to as their patriarch. Men of rank, courtiers, magistrates, and even trades-people, imposed on themselves the obligation of performing a pilgrimage to the Pay de Gex, in which his little domain was situate. Accustomed to correspond and converse familiarly with princes and even kings, he himself seemed to resemble a sovereign, and enjoyed almost similar honours; for his anti-chamber was crowded every morning with strangers, who repaired thither merely to see him, and were enraptured if he but deigned to open his mouth.

It was at this court, the first which any poet had ever formed around him, that M. and Madame

de la Harpe now arrived. Voltaire had erected a theatre, on which his earlier tragedies were acted, and by its means he also formed a notion of such as he had recently composed. His new guests immediately formed part of the *dramatis personæ*; and as they possessed good figures, and were accustomed to declaim, they soon united all the suffrages in their favour.

It was precisely at this period that the subject of the present memoir began to conceive hopes of being admitted into the French Academy. His claims consisted of a tragedy, which had become a stock-piece at the theatre, together with two discourses which had been crowned. D'Alembert, and even Marmontel, considered his pretensions to be well founded, and did every thing in their power to pave the way for his reception; but Dorat, then in great vogue at Paris, had been offended by some of his criticisms, and having become his enemy, prevented his success.

His distress at this period was so great, that he had at one time nearly consented to repair to the Court of St. Petersburg; but he was prevented by the remonstrances of Voltaire, with whom he had now resided for the space of thirteen months. During this visit, he had written some scenes of his tragedy of 'Baremeccides,' and also 'La Reponse à l'Epître de l'Abbé de Rancé.'

A new epoch in his life now occurred. On his return to the capital, he betook himself, as before, to criticism, and had the good fortune, as he then deemed it, to be associated with Lacombe, at that period the proprietor and the editor of the 'Mercure.' On this, that journal assumed a new ap-

pearance; for, by means of his pen and his talents, it soon acquired an uncommon degree of circulation and celebrity.

M. Dupati having, nearly at the same time, proposed the Elogy of Henry IV. on the part of the Academy of Rochelle, La Harpe became a candidate for the prize; but he only obtained the *accessit*. He was also introduced, by means of Voltaire, to the Duc de Choiseul, and soon acquired the friendship of that minister, who entertained a high respect for his merit. When the French Premier was weary of publick affairs, he conversed with him on the subject of literature; and, on all occasions, he expressed his opinions with a degree of frankness which the other had hitherto been but little accustomed to. It was to please him that he translated Suetonius into French, which was begun and completed in the space of two months. We lament to add, that it was immediately published, while still in an imperfect state; and as he had, by this time, increased the number of his enemies, in consequence of the boldness and severity of his criticisms, they took care to point out all its faults, and that too with an unexampled degree of bitterness. La Harpe, on the other hand, admitted all the errors attributed to him, with a degree of frankness which was but little expected, and this contributed not a little to obtain his pardon with the publick.

In addition to this, he now added greatly to his former reputation by means of a drama, entitled 'Melanie,' respecting which Voltaire, D'Alembert, and most of the celebrated men of that age, had already raised the curiosity of the publick. The moral of it was wholly directed against monastick

institutions, and vows made at a period when the contracting party was incapable of judging as to the solemnity and extent of the engagement. The poet of Ferney wrote to him as follows on this subject: "You have all the philosophers and the ladies on your side, and, with such a recommendation, it is impossible to fail."

This prophecy was fully confirmed by the event; but, in the very zenith of his reputation, he was in danger of being sent to the Bastille, in consequence of some satirical verses against the Duke de Richelieu, a nobleman celebrated for his gallantries and debaucheries of all kinds, but whose influence at the court of Louis XV. a prince of a similar temperament, was such, as to have shut up one half of the men of letters in Paris, *on bare suspicion*, had he been so inclined! Voltaire, on this, as on every other occasion, interposed his ægis, and preserved his friend.

Meanwhile the Elogy of Fénélon, which obtained the prize at the French Academy, conferred new reputation on the labours of La Harpe, and he pleased the philosophical party, by whom he had been constantly protected, in consequence of some sly attacks on the character of Bossuet. As D'Alembert was now in high credit with this body, he was at length certain that he would be admitted a member, and this consideration supported and enabled him to continue his labours.

On the accession of Louis XVI. M. Turgot, become one of the new ministers, took every opportunity of exhibiting a high degree of regard for the subject of this memoir, who was now busily occupied about three different dramatick works, which were to point

at three different objects. In the 'Baremeccides,' he endeavoured to describe heroism and generosity; in 'Jeanne de Naples,' the fatal effects of the passions; and in 'Menzikoff,' the disgrace of a powerful minister, a disgrace the better calculated to obtain interest and attention, by being accompanied with a degree of resignation almost without a parallel in history. The last of these attracted such applause, that the young queen became desirous to be present at the representation; and such was the effect of this trifling circumstance in a despotick country, that it put the adversaries of the author to silence!

Nearly at the same time, he obtained the long-expected chair of the French Academy, having succeeded Colardeau. From this moment his enemies became more reserved in their attacks, and he in his censures. M. Necker also, on his advancement to a high situation in the management of the finances, evinced the greatest respect for La Harpe: but it was to Calonne, with whom he had no manner of connexion, that he was indebted, about this period, for a pension.

After having distinguished himself by his criticisms in three different literary journals, all of which he rendered celebrated, M. de la Harpe at length determined to commence a 'Cours de Littérature' at the Lyceum. In the capacity of a professor, he accordingly read a course of lectures to the Parisians, both male and female, who were so captivated with his taste and talents, that this amusement not only became fashionable, but he himself obtained the appellation of 'The French Quintilian.'

When the Revolution occurred;

notwithstanding the loss of his pension, our author for some time adopted the principles of the reformers. During two whole years, he remained firm to the party that then triumphed; but he no sooner imagined that they had overstepped the boundaries at which they ought to have stopped, than he wrote against them in the '*Mercur*.' On this he was denounced, and obliged in some degree to retract, and that circumstance afterwards furnished a pretext for the most odious calumnies on the part of his enemies. In 1793, he was at length arrested, and imprisoned in the Luxembourg. By this time, a large proportion of those with whom he had been intimately connected had lost their lives on the scaffold, and the same fate appeared to be reserved for himself. La Harpe now became melancholy, and was ready to fall into despair: on this he, who had hitherto distinguished himself as a man of letters, and an academician, without paying any attention to the prevailing opinions relative to religion, determined to taste of the consolations of Christianity.

A pious female, with whom he had got acquainted during his confinement, is said to have first inspired him with this idea; and having advised him to seek for consolation in the Psalms of David, he was so charmed with them, that he immediately commenced a literary commentary, in which he pointed out their beauties. This was afterwards converted into a Preliminary Discourse to the Translation of the Psalms, the first work in which he announced his conversion.

That event occasioned some noise; more especially as he informs his readers in one of the notes, that he was accustomed to

obtain comfort in his affliction, by opening the Psalms, as if by accident, and looking at the first passage which occurred. In this, he at one particular period, not only found great consolation, but he says that he received from it a solution of all his difficulties.

On being released from confinement, De la Harpe entered the world quite a different man from what he was before, being now determined to support that cause with intrepidity, which he had embraced with so much ardour. He accordingly resolved thenceforward to dedicate his literary harangues, which were originally intended to form the taste of his auditors, to the defence of religion. Great labour and much attention were required, to give this direction to his '*cours de littérature*;' but notwithstanding the multitude of obstacles that interposed, he in the space of a very few years completed that vast Circle of Literature, in which both ancients and moderns are judged and appreciated.

On his re-assuming the chair at the Lyceum, he made a full, public, and ample recantation, of his former opinions; but he was twice proscribed, and obliged to fly. During the latter of those persecutions, he obtained an asylum at a house but a few leagues distant from Paris, by the interposition of the pious female who had been the means of producing the alteration in his religious opinions, while imprisoned at the Luxembourg; and during this period of his life, he composed his celebrated pamphlet, entitled, '*Le Fanatisme dans la Langue révolutionnaire*,' which was read with an extraordinary degree of avidity, but, at the same time, added not a little to the fury of his enemies.

After this, he entirely occupied his time with, 'l'Apologie de la Religion,' and perused and studied the Lives of the Saints, and other holy books, for the express purpose of deriving arguments from these sources, against the philosophers and their writings. On this occasion he must be allowed to have possessed one advantage, not enjoyed before by any of his predecessors, as he knew both the weak and the strong points of the doctrine he now combated; and indeed, according to his own expression, he had spent "nearly the whole of his life in the enemy's camp."

M. de la Harpe had always been industrious in his literary labours, and his aptitude for application appears to have increased during the period of his proscription. The chamber occupied by him overlooked a garden surrounded with very high walls, where he could walk whenever he was so disposed. During the whole of the morning, he was accustomed to write at a table near the window; and in the afternoon, he took the only recreation he permitted himself to enjoy: this consisted solely in a solitary walk.

On his return to his apartment, he resigned himself to pious exercises, and concluded the evening by reading works analogous to those he was engaged on. This uniform and sedentary life did not in the least tire him; all the activity of his mind was occupied in that cause to which he had devoted himself; and the continual dangers to which he remained exposed, could not in the least alter that mental tranquillity so eminently enjoyed by him. He was often accustomed, indeed, to remark, that the epoch of his proscription proved the happiest portion of his

life: his health, indeed, seemed to improve, and his friends flattered themselves that his career would still prove long and brilliant: but they were disappointed!

No sooner were the apprehensions of M. de la Harpe dissipated, and he had returned to mix with the world, than all the flattering appearances of longevity were immediately dissipated. A number of infirmities, to which he had hitherto been a stranger, now shewed themselves; and he himself began to anticipate the melancholy catastrophe. Firmly convinced in his own mind, that he could never better repair his former errors, than by a work calculated to enlighten the incredulous, he laboured with additional ardour at his Apology for Religion, in which he had embraced a vast and extensive plan. He was often accustomed to observe, when speaking on this subject, that he could die without regret, provided he were but able to finish this work.

La Harpe had no occasion for these warnings to prepare himself for death, for he not only fulfilled all the duties of religion with the most minute exactitude, but even expiated his former mistakes, by means of a most rigorous penance. Several of his surviving friends have beheld him at times, when he did not think himself observed, lying with his face towards the earth, and exhibiting the most lively signs of a sincere repentance.

His last illness, which exhibited a complication of diseases, announced itself in a manner so as to demonstrate from the very first, that the termination would be fatal. No sooner did he perceive death inevitable, than his resignation, amidst the most cruel sufferings, became equally instructive and affecting to those who sur-

rounded him. His friends were astonished that, notwithstanding the impetuosity of his character, he was able to support the agonies of dissolution without a groan. But what still surprised them more, was the indifference which he affected for his own works; an indifference which not only extended to his literary, but even his religious productions. During the whole of his illness, he never once mentioned his *“Apologie de la Religion,”* to which he had before attached such importance, but contented himself with exclaiming, a few days before his dissolution, *“God has not permitted me to repair the evil I have committed.”* At the approach of death, his agonies seemed to be somewhat alleviated; he also preserved his usual presence of mind, and was still capable of conversing with his friends. His eyes, however, could no longer bear the light, and he was kept constantly shut up within the curtains of his bed. In this position he heard and understood every word that was uttered, and sometimes he himself would mention to his friends the consolations which he derived from religion. One of them remarks on this occasion, *“that no affectation of courage was observable in his discourse, which was characterized by an humble resignation. The philosophers,”* adds he, *“endeavour to die in a theatrical manner; but Christians, on the other hand, are filled with reflections of a nature superiour to all human vanities.”* M. de la Harpe resigned his life February 11, 1803, in the 64th year of his age. His will, which was made at the beginning of his illness, contains a variety of legacies to his relations and the poor, as well as

his best wishes for the prosperity of France. On the evening before his demise, he made the following declaration, which we shall here transcribe, without any commentary whatsoever, leaving it entirely to the reader to decide relative to the religious opinions of this very extraordinary man:

“Having yesterday enjoyed the happiness,” says he, “of receiving the holy communion for the second time, I deem it my duty once more to make the last declaration of those sentiments which I have publicly manifested during the last nine years, and in which I still persevere. A Christian by the grace of God, and professing the catholick, apostolical, and Roman religion, in which I have had the happiness to be born and educated, and in which it is my concluding wish both to live and to die, I declare, that I firmly believe in whatsoever is believed and taught by the Roman church, the only church founded by Jesus Christ.

“That I condemn with my heart and spirit all that she condemns, and that I approve all that she approves.

“In consequence of which, I retract all that I have written and printed, or that has been printed under my name, which may be contrary to the catholick faith, or to good morals; hereby disavowing the same, and as much as lies in my power condemning and dissuading the publication of them, as well as the reprinting and representation on the theatre.

“I also hereby equally retract and condemn every erroneous proposition that may have escaped from me in these different writings. I likewise exhort all my countrymen to entertain sentiments of peace and of concord;

I ask pardon of all those who think they have a right to complain of me; and I, myself, at the

same time, in like manner, most sincerely pardon all those of whom I have a right to complain."

For the Anthology.

ORIGINAL LETTERS

From an AMERICAN TRAVELLER IN EUROPE to his friends in this country.

LETTER SEVENTH.

Naples, 16 Jan. 1805.

MY DEAR FRIEND,

SINCE I last wrote you I have made a second visit to Pompeia, in consequence of the discovery of a new room, in which as usual a great variety of articles in use among the Romans was found. As the very unfortunate death of the Custos Musæi has hitherto prevented, and will probably continue to prevent my seeing the collection at Portici, this discovery is very opportune to me, and for the same reason the description may be interesting to you. Indeed it forms a very tolerable indemnity for the loss of my visit to Portici; for as a large proportion of the curiosities in the palace at that place consisted of pictures cut out of the walls, those found in the new rooms, just opened, are some compensation for the loss, and indeed enable us to form a perfect idea of the whole: and the utensils discovered in the late excavations give us a very good idea of those before found, to which we can add the satisfaction of knowing their authenticity and antiquity, by surprising them (if I may use a law phrase) *in the fact*.

There is one large picture in the house lately excavated, which gives a very excellent example of the degree of perfection to which the ancients had attained in this divine art. It has been observed,

by better judges than I am, that the designs of these pictures are in general inimitable, and that the ablest modern artists could not change a single fold in the draperies to advantage; but the execution and finishing are generally bad. This, however, is by no means extraordinary, as they were the common finishings of their rooms, and stood in the place of our paper hangings.

None but emperours could afford to employ the best artists in the decoration of their rooms.

The subject of the piece which I saw in this newly excavated house, was the story of Actæon; and the moment which the painter had chosen for his pencil, was when the dogs of Diana had just fastened upon the unhappy youth, and when the new-born horns had just started from his brow; but while he retained in all other respects the human form. The voracious fury of the dogs, and the horror of Actæon at his unexpected and (saving the dignity of Diana) his undeserved fate, are very naturally described. If the ancients did not therefore, in the higher styles of painting, equal the moderns; if Apelles cannot justly claim a rank equal to Raphael, it must be acknowledged, that their house painters most certainly excelled their successors in the same humble but useful sphere.

Among the articles found in this late excavation, were two very elegant marble tables, in a style of workmanship far superiour to any modern productions of this kind. The legs of the tables were of a colour totally different from, and indeed in contrast to the leaf or top. The polish and beauty of this marble were totally unaffected, either by time or the substances which had surrounded it. No artist could deliver a piece of work from his shop in more perfect order than these were, except some little breaches, which they had sustained in the overthrow of the house. Two perfect *iron tires* for wheels, together with all the metallick parts of a complete, and probably elegant coach, were also found.

It is strange, considering the very dry nature of the pumice stone which covered Pompeia, and the perfect and unchanged state of the paintings in fresco, that no piece of wood, in a perfect state, should have been found in this edifice; and indeed as far as I am informed in any of the buildings of this city. You can only then conjecture the form of the implements of wood, from the parts which remain of the metals formerly attached to them. Iron has suffered more than any metal discovered in Pompeia; this is very natural, and the causes familiar to chemists. The oxyd of iron, formed around all the implements of that metal, has drawn in and caused to adhere to the body all the stones and small foreign bodies, which came in contact with it, so that some process and labour are necessary to detach them and discover its real form.

I have a small piece of iron with its envelope, thus formed, which I shall send home, with my other

specimens of Vesuvian productions.

The tires of the wheels resemble ours in form, width, and diameter; they consisted of a *single hoop*, as the English ones now generally do. The iron boxes and hoops to the hubs of the wheels, were precisely the same as they now are. The axle-trees were of wood, and to the *ends of them* were attached pieces of iron, which went on the inferiour side, and extended through the boxes, and a little beyond them only. All these little parts are as perfect as ever, and shew that we have not only not improved, but have not varied.

Various round and other shaped ornaments of brass, were found, which were attached to the carriage, and which bear a strong resemblance to the plated and brass ornaments which decorate our modern chaises and chariots.

There were small chamber lamps, made of earthen ware, precisely resembling those now in use in Europe, and indeed in our own country. There were a very great number of *amphoræ*, or earthen vessels, which the Romans used not only for wine, but oil, wheat, and various species of grain. This is perfectly ascertained, because those various substances, or their remains, were found in them in so unquestionable a shape, as leaves no room even for scepticks to doubt. Two things have occurred to me on this subject, which I thought worthy of reflection. The one is, that it is extraordinary that the Romans should either not have known the use of wooden casks, or should have disliked them. The fact is undoubted, for we find *amphoræ* of every size, from a gallon to several hundred, I should suppose, but at least to one hundred; and in such quantities, that at

Rome, there is a large mountain, or hill, two miles out of the city, which is *wholly* composed of broken pieces of amphoræ. The other fact worthy of notice is, that most of these earthen vessels were made with so small a bottom, that they cannot stand up without support; and they were obliged either to bury them partially, or to sit them against a wall, to prevent them from falling. It must be remarked, however, that the forms are extremely various, as well as their capacity, but they have generally this (what we should consider) defect, which I leave to your wiser heads to explain.

Before the discovery of Herculaneum and Pompeia, much doubt existed whether the ancients had the art of making glass; but all these difficulties have been cleared up. They certainly not only had the art, but I believe in a very perfect degree. I saw a large bottle of clear glass, with a handle, resembling those which are used for spirit or brandy with us. There were several small phials, of very nice and difficult workmanship, on account of their minuteness and singular shape. The glass was very clear, considering that it was extremely dirty, not having been

washed since the discovery. The guide, who shewed me these things, a man of some learning, made me remark that there was no mark of the place to which the blow-pipe had been attached, as in our modern manufactures; and yet no appearance of its having been *ground or cut*, which are the present modes of getting rid of this imperfection.

The fact is undoubtedly so, but I leave to the learned to decide, whether they had a different mode of blowing, or whether they cut so nicely, as to give the natural and simple rotundity of blown glass; or whether (which I think most probable) the blow-pipe was attached to the present mouth of the bottle, instead of the bottom. I saw an elegant glass salt celler, filled with what I fancy was the remnants of salt; and several pieces of glass, coloured blue, white, and green throughout, which prove that the ancients had *that art* of colouring glass, which the moderns so highly value.

On the whole, my visit to examine these novel discoveries, gave me much gratification; and if the description of part of them shall afford you an half hour's relaxation and pleasure, I shall be happy.

Your's, &c.

MISCELLANY.

For the Anthology.

PLAGIARISM may be defined to be the taking and carrying away the literary property of another *animo furandi*. It seldom happens that those, whose intellectual poverty compels them to such dishonourable conduct, have the hardihood to appear in publick with such property, without first altering its appearance and defacing the ear-marks. The addition, or the subtraction of a word, the am-

plification or the condensation of a passage, and above all, the appropriation of a metaphor to illustrate a new object, are, amongst these classes of men, deemed a sufficient alteration of property to warrant its assumption to themselves. The owner not being able to prove a clear and indefeasible title to the whole, to the critical judge is left the irksome and ungracious task of ascertaining it, and in the division

of a shadow, of determining, how much belongs to the owner, and how much to the literary thief. After the claims of the respective parties have been adjusted and identified, the world is too much fascinated by the golden dreams of avarice to feel any interest in the question, or even to read a report of the case. This evil has been so long felt and endured in the republic of letters, that the citizens of that commonwealth seem now aroused from their lethargy, and disposed to prosecute to final judgment every one so offending against the peace and dignity of the state. They raise the hue and cry, and the whole community in mass follow in the pursuit, so that scarce any culprit escapes without punishment. It is because this alarm has been raised to the great annoyance and detriment of many good and honest citizens, who in consequence thereof have been arrested, tried, and by a verdict of their peers honourably acquitted of the charge, that the writer of the present article has conceived it his duty to state the law on the subject. By the good old laws of said commonwealth it is expressly provided, that no freeman of Parnassus shall be arrested or imprisoned, or disseized of the free customs and liberties of the realm, or outlawed, or exiled, or passed upon, or in any manner destroyed, unless by trial of his peers, or by the laws of the land. Grave and learned commentators on this passage have holden, that according to the letter and spirit of the text, no man's literary reputation shall be put in jeopardy, without probable cause is first made manifest. They have further holden that all persons so offending are 'trespassors' ab initio, and liable to pay heavy damages to the party so aggrieved. The

genius of this republick, like that of all other republicks, is obnoxious and peculiarly hostile to spies and informers; a class of men who shake the quiet of the realm by groundless alarms, and whose very subsistence is derived from the number of condemnations they procure. It is therefore proper to apprise the citizens at large, that a number of such have arrived within our borders; the Titus Oateses of literature, who have found divers plots and conspiracies in their own imaginations only. To drop all metaphor, the most ordinary coincidence of thought, or expression amongst writers, is in our day regarded as plagiarism positive, and the priority of their respective publication furnishes the only criterion demanded to ascertain the transgressor. Many make no allowance for inevitable resemblances of two congenial minds, employed on the same subject. To give an example; Mr. Ames, in his eloquent speech in the house of representatives on the subject of Mr. Jay's treaty, has the following exquisitely brilliant and beautiful passage: 'Some would rejoice if Great-Britain were sunk into the sea, if the place where liberty and law, and humanity and religion reside, should become a sand bank for the sea-monster to fatten on; a space for the storms of the ocean to mingle in conflict!'

'All dwellings else
Flood overwhelm'd, and them with all
their pomp
Deep under water roll'd; sea covered
sea,
Sea without shore; and in their palaces,
Where luxury late reign'd, sea-monsters
whelp'd
And stabled.'

MILTON.

This was probably the seminal idea, which, when planted in a soil a-

bounding in every beautiful flowret, shot up into a noble plant and expanded the magnificent drapery of its blossoms. In the trial of Archibald Hamilton Rowan, the metaphorick Curran thus expresses himself: 'My lord, you are now standing on a scanty isthmus, that divides the vast ocean of duration; on the one side the past, on the other side, the future; a ground that, while you yet hear me, is washing from beneath your feet.' Addison in one of his Spectators remarks, that 'in our speculations of eternity, we consider the time, which is present to us, as the middle, which divides the whole line into two equal parts. For this reason many witty authors compare the present time to an isthmus, or narrow neck of land, rising in the midst of an ocean immeasurably diffused on either side of it.'—Whether the mind of Mr. Curran, at the time he was speaking, dwelt on the passage cited from Addison, or not, it is unimportant to know; he is free from the charge of plagiarism in either case; the ocean of eternity and the isthmus of existence have, from the frequency of their use, now become common property; it is only the washing away of the ground that renders the figure worth the preservation.

I am not to be deterred by the squibs and crackers, which mischievous literary boys throw in my face, from citing Virgil again. James Thomson, of and belonging to the island of Great-Britain, poet, stands charged with having taken, stolen, and carried away sundry articles of poetical property, belonging to Publius Virgilius Maro, knowing the said articles of right to belong to him the said Maro, with force and arms, and against

the peace and dignity of said literary republick.

'Oh! knew he but his happiness, of men

The happiest he! who far from publick rage,

Deep in the vale, with a choice few retir'd,
Drinks the pure pleasures of the rural life.

What though the dome be wanting,
whose proud gate,
Each morning, vomits out the sneaking crowd

Of flatterers false, and in their turn abus'd?

Vile intercourse! What though the glittering robe
Of every hue reflected light can give,
Or floating loose, or stiff with massy gold,

The pride and gaze of fools,' &c.

Seasons, p. 133.

'O fortunatos nimium, sua si bona norint,

Agricolas, quibus ipsa, procul discor-
dibus armis,

Fundit humo facilem victum justissima tellus!

Si non ingentem foribus domus alta superbis

Manè salutantum totis vomit ædibus undam;

Nec varios inhiant pulchrâ testudine postes,

Illusasque auro vestes.'

Geor. lib. 2. v. 457 et seq.

'Let others brave the flood in quest of gain,

And beat, for joyless months, the gloomy wave.

Let such as deem it glory to destroy,
Rush into blood, the sack of cities seek;

Unpiere'd, exulting in the widow's wail,

The virgin's shriek, and infant's trembling cry,

Let some, far distant from their native soil,

Urg'd on by want, or harden'd avarice,
Find other lands beneath another sun.'

Seasons, p. 134-5.

'Sollicitant alii remis freta caca, rutilique

In ferrum, penetrant aulas et limina regum;

Hic petit excidiis urbem, miserosque
penates,
Ut gemmâ bibat, et Sarrano indormiat
ostro :
Condit opes alius, defossoque incubat
auro :
Hic stupet attonitus rostris : hunc plau-
sus hiantem
Per cuneos geminatus enim plebisque
patrumque
Corripuit : gaudent perfusi sanguine
fratrum,
Exsilioque domos et dulcia limina mu-
tant,
Atque alio patriam quærunt sub sole
jacentem.

Geor. lib. 2. v. 502 et seq.

‘The fall of kings,
The rage of nations, and the crush of
states,
Move not the man, who, from the world
escap’d,’ &c. *Seasons, 135.*

‘Illum non populi fasces, non purpura
regum
Flexit.’ *Geor. lib. 2. v. 494.*

‘Snatch me to Heav’n; thy rolling won-
ders there,
World beyond world, in infinite extent,
Profusely scatter’d o’er the blue im-
mense,
Shew me; their motions, periods, and
their laws,
Give me to scan.’
‘But if to that unequal; if the blood,
In sluggish streams about my heart,
forbid
That best ambition; under closing
shades,
Inglorious, lay me by the lowly brook,
And whisper to my dreams.’
Seasons, p. 137.

‘Cœlique vias et sidera mon-
strent,
Defectus solis varios, lunæque labores.’
Geor. l. 2. v. 476 et seq.

‘Sin, has ne possim naturæ accedere
partes,

Frigidus obstiterit circum præcordia
sanguis;
Rura mihi et rigui placeant in vallibus
amnes;
Flumina amem silvasque inglorius.’
v. 482. et seq.

‘O qui me gelidis in vallibus
Hæmi
Sistat, et ingenti ramorum protegat
umbrâ.’

Geor. lib. 2. v. 487. et seq.

The above are only given as instances. Some of the passages the author of the Seasons has expanded, some contracted, and others adapted to the country, where he resided. It is well worth the labour of a man, whose hours are consecrated to literature, to begin at the 458th line of the second book of the Georgics and continue on to the end, and then to compare it with the 1233d line of Thomson’s Autumn to the conclusion of the book, and he will be convinced beyond all doubt, that the British Bard was under more obligation to the Roman, than he had the gratitude to confess. This charge is perfectly distinct from that casual coincidence of expression, or thought, between two writers, denominated plagiarism by some. In fact, if Thomson has done this without being sensible of it, it furnishes an argument in favour of the Pythagorean system of divinity, and we may venture to pronounce that the shade of Virgil passed from Elysium and inhabited the body of the British Bard, without tasting a drop of the water of Lethe before his passage.

R.

For the Anthology.

REMARKER. No. 25.

SUPERIORITY OF PRACTICAL PHILOSOPHY TO SCIENTIFICK RESEARCHES.

IT was the labour of Socrates to turn philosophy from the study of nature to speculations upon life. He was of opinion, that what we had to learn was, how to do good, and avoid evil.

Ὅτι τοι ἐν μεγάροις κακόν, ἀγαθόν ἐστι τιτυλαί.

IN every cultivated age of the world the misapplication of learning has been a subject of severe reproach. If the complaints had originated from irritable petulance, envious discontent, or vulgar animadversion, the objects of censure in their superiority of character would have despised the weakness of such harmless effort; they would have felt little despondency about the continuance of present applause and the durability of future renown. But when the satire proceeds from men, whose excellence in virtue places them above the imputation of injurious designs, or whose rank in erudition authorizes the sentiments of reproach, all attempts at justification are fruitless, for the opinion of the world is settled, when the edict of sovereignty is irresistible.

The biographers of Socrates have delighted to dwell on his moral exertions and practical philosophy. As experience convinced him of the shortness of life, and reasoning prompted the credibility of future existence, he thought it foolish to spend a little round of days and waste the glorious endowments of the mind upon subjects of much theoretic ingenuity, but of no determinate value. The philosophers of Greece in the age of Socrates confined the exertion of their knowledge to speculating on the elements of nature, or chief good; to elucidating the principles of matter and mind; and to

obscuring the plainest truths by doubtful suggestions, or perplexing them in the incumbrances of sophistry and the subtleties of metaphysick. Socrates was the first who inveighed against such employment of time and talents; he drew down from heaven a better philosophy, and showed to the Athenians sublimer subjects of contemplation; in his familiar conversations he insisted on the necessity of active, personal beneficence; his days were consumed, not in the schools of frivolous sophists, or in the retreats of all-important, self-opinionated dogmatists, but in the streets, among the poor, the ignorant, and the weak, at the couch of repentant crime, or in the lowly coverts of declining age. The propriety of his distinction between speculative and practical good, and the general excellence of his doctrines, if they wanted support, might receive it from the applause of successive generations; but they require no superfluous confirmation, for they are evidenced by the goodness of his life and corroborated by the greatness of his death.

Undoubtedly active benevolence is superiour to intellectual greatness in the advantages, conferred upon mankind; but, in the order of Providence, it was never intended that an example of continual active charity should be the absolute rule of universal conduct. Such an obligation would confound

the general order of society, and would introduce greater evils, than those, which it proposed to remedy. All congregations of social man must have regular professions, settled subordinations, and necessary differences of character. Without them, order would soon be converted into chaos, law would be confounded in anarchick misrule, and religion must fly from the savageness of atheism and execrations of impiety.

From an accurate survey of the various departments of knowledge, there seem to be several gradations of intellectual excellence. By what standard the variety of ranks shall be regulated into subordination, and by what principles they shall be confined to their determinate stations ; what art shall be designated by the badge of inferior place, and what science shall be honoured with the sceptre of superiority, are curious questions, susceptible of imperfect solution, and promotive of no lasting advantage. But in the consideration of our moral and religious nature, the tendency of knowledge to exalt our affections to the Father of the universe, to teach us the practical duties of general life and the social employments of necessary relation, is a principle of determination, by which the comparative attributes of particular sciences may be fixed, subject to no vagueness of reasoning, and to no oscillation of doubt. It will not indeed decide all controversies of this kind ; because some parts of knowledge, from their intrinsic nature, cannot be subjected to this standard ; and because there are other tests, by which the object of experiment is to be fixed, more conformable to its nature, and more demonstrative of its proportionate

worth, than the principle of moral utility.

If the misapplication of learning be subjected to regular consideration, how much time will be discovered to have been wasted on barren sciences by natural vigour of mind and by acquired predominance of intellect ! Some have toiled for years in the hope of solving a perplexing question in metaphysics, and at last have left the difficulty, like a German game of chess, to be decided by their successors, who in turn have laboured with similar perseverance, and have experienced similar embarrassment. Regular has been the industry and numerous have been the years, which grammarians have employed in dissertations on the Greek accents ; which the chymists have consumed on elements and calces ; and which mathematicians have expended in developing the harmonies of curves, and in demonstrating the principles of diagrams. These pursuits indeed are not wholly useless. Such speculations have generated discoveries, numerous and important, which have illustrated the versatility of our minds, and exalted the rank of our nature ; which have sometimes been the means of individual accommodation, and sometimes the instruments of national aggrandizement. But by the law of our being such topicks cannot reach us often, or detain us long. They cannot enter into the ordinary occurrences of life, nor guide us in the regulation of our conduct. Partial in their nature, and confined in their operations, the abstractions of intellect seldom 'come home to men's business and bosoms ;' they may challenge reverence to the object of their pursuits, and by their sublimity may

command admiration; but they never conciliate general regard by the frequent bestowal of petty benefits, or the regular communication of durable advantages.

If these remarks require authority for their support, we may produce the opinion of Milton. He is a writer so well known to the lovers of poetry, that his character is suggested by the mention of his name. So delicate were his perceptions of taste, and so exuberant was his fertility of fancy, so enlarged were the faculties of his mind, and so extensive was the range of his erudition, that it is hazardous to deny, what his sentiment establishes. Indeed, when we contemplate accurately the wonderful structure of Milton's mind, it is found so astonishing by the endowments of genius, and so opulent in the Peruvian treasures of literary acquisition, that in the ranks of learning I know not a character more venerable, or a reputation better consolidated. In the beginning of the eighth book of *Paradise Lost*, Milton introduces Adam inquiring about the motions of the sun, the firmament, and the stars, and suggesting to Raphael doubts and reasonings on the immobility of the earth, and the revolutions of the orbs. Raphael in reply admonishes Adam for asking about subjects with which he has no concern, and proposing questions which he cannot solve, and declares that great Architect has secrets which are not to be divulged, and that his works are humbly to be admired. He concludes with saying,

'Solicit not thy thoughts with matters
hid,

Leave them to God above, him serve
and fear;

Of other creatures, as him pleases best,

Wherever placed, let him dispose: joy
thou

In what he gives thee, this Paradise
And thy fair Eve: Heav'n is too high
To know what passes there; be lowly
wise,
Think only what concerns thee and thy
being.'

All refined and abstract speculations are certainly not to be wholly condemned. Much might be suggested in their favour by a mind of ingenuity; and if examined by some other standard, than that of general utility, their merits and advantages might be exhibited and determined: but when man is considered in his civil, moral, and social situations, the virtues of beneficence, justice, kindness, and hospitality, are the themes, which should occupy his mind, and the principles, which should regulate his conduct. They are so wide in their influence, and so frequent in their application, that every writer should endeavour to fix these great rules on the minds of his readers by beauty of illustration and cogency of argument. Books of most general and frequent use are those, which teach and impress the knowledge of our several duties, love to God and benevolence to man, which inculcate the beauty of kindness, the obligations of virtue, and the necessity of piety; these maxims, by their universality of operation, exercise our hearts and conduct every moment of our lives. By them we are continually tried, and consequently acquitted or condemned; the practice of them would make easy the course of our days, and the belief in them would consecrate the remembrance of our existence. In point of comparative utility, speculative researches become of little avail; they may perplex, dazzle, or confound, by complication of arrange-

ment, greatness of view, or difficulty of solution ; but they rarely attract general reward, because they rarely extend the sphere of practical happiness. The ruin-threatening comet astonishes the spectator by the infrequency of its visit, the path of its glory, and the effulgence of its blaze ; but the sun, in his revolutions, dispenses light and heat to all the

regions of the globe ; visiting in his course the unwatered sands of Africa, and the untravelled deserts of America ; affording, by an admirable economy, the means of subsistence to the far-off wanderer in the polar circle, and ripening for the Hindoo and the savage the luxuriant vegetation of tropical latitudes.

For the Anthology.

SILVA, No. 31.

Nempe inter varias nutritur SILVA columnas.—Hor.

ANCIENT PRACTITIONERS OF MEDICINE.

THE Physician's Oath, as extant in Hippocrates, and taken by himself, cannot be unacceptable to the reader.

‘ I swear by Apollo the Physician, by Æsculapius, by Hygia, and Panacea, and by all the Gods and Goddesses, that to the best of my power and judgment I will faithfully observe this Oath and Obligation. The master who has instructed me in the art I will esteem as my parent, and supply, as occasion may require, with the necessities of life. His children I will regard as my own brothers ; and if they desire to learn, I will instruct them in the same art without obligation or reward. The precepts, the explanations, and whatever else belongs to the art, I will communicate to my own children, to the children of my master, to such other pupils as have subscribed the Physician's Oath, and to no other person.

My patients shall be treated by me, to the best of my power and judgment, in the most salutary manner, without any injury or violence : neither will I be prevailed

upon to administer pernicious physick, or be the author of such advice myself ; but will live and practice chastely and religiously.

Lithotomy I will not meddle with, but will leave it to the operators in that way. Whatever house I am sent for to, I will always make the patient's good my principal aim ; avoiding as much as possible all voluntary injury and corruption. And whatever I see or hear in the course of a cure, or otherwise relating to the affairs of life, if it ought to remain a secret, no person shall ever know it. May I be prosperous in life and business, and for ever honoured and esteemed by all men, as I observe and not confound this solemn oath ; and may the reverse of all this be my portion if I violate it, and forswear myself !’

Who can help admiring the humanity of this oath ? What a pity that all civil governments which license quack-medicines do not oblige the Quacks themselves to take a similar oath, under the penalty of being hanged, should they be ever known voluntarily to break it !

DON QUIXOTE.

IT seems a problem in literature, that a nation the gravest and most seriously disposed by its natural temper and the gloomy despotism of its government and religion, should have produced the most lively work that ever was written. It abounds in original humour and exquisite satire. It displays the most copious invention, the most whimsical incidents and the keenest remarks on the follies of its cotemporaries. There is no book in whatever language that so eminently possesses the power of exciting laughter. The following anecdote may be recorded as an instance of it.

Philip III. being one day at a balcony of the palace at Madrid, observed a young student on the borders of the Mauzanares, with a book in his hand, who, as he read, exhibited the most violent marks of extacy and admiration, by his gestures and the repeated peals of laughter which he sent forth. Struck with the oddity of the sight, the king turned to one of his courtiers, and said, "Either that young man is out of his mind, or he is reading *Don Quixote*." The courtier descended for the purpose of satisfying the curiosity of the monarch, and discovered that it actually was a volume of Cervantes, which the youth was perusing with such delight.

JEREMY TAYLOR.

FEW men have left behind them more imperishable monuments of learning, judgment, genius, and industry, than Jeremy Taylor. A venerable prelate, now living, did not indulge a bold figure when he styled Bishop Taylor 'the *Shakespeare* of divinity.' The encomium which Archbishop New-

come bestows on one of his works, may with justice be extended to all, when he characterizes it as "pious, eloquent and learned, and the emanations of a sublime genius." An Oxford antiquary, who lived nearer his time, pronounced the excellent discourses which he has written, enough of themselves to furnish a library, and predicted they would be famous to all generations, for the exactness of wit, profoundness of judgment, richness of fancy, clearness of expression, copiousness of invention, and general usefulness to all the purposes of a christian. In the delineation which his eloquent successor has given of Bishop Taylor's prominent features, the reader may perhaps be disposed to attribute much of its high colouring to the partialities of friendship and personal esteem; but if the following tribute to departed excellence could be paid in a funeral discourse by his warmest admirer, when intentional exaggeration can only endanger the character of the encomiast, it must be allowed that in his natural and acquired excellences, in the qualities of his mind, and the gifts of his understanding, bishop Taylor far eclipsed the lustre of his cotemporaries, and equalled, if not surpassed, the most renowned of succeeding times. "To sum up all," in the animated language of Dr. Rust, "this great prelate had the honour of a gentleman, the eloquence of an orator, the fancy of a poet, the acuteness of a schoolmaster, the profoundness of a philosopher, the wisdom of a chancellor, the sagacity of a prophet, the reason of an angel, and the piety of a saint; he had devotion enough for a cloister, learning enough for an university, and wit enough for a college of

virtuosi, and had his parts and endowments been parcelled out among his poor clergy that he left behind him, it would perhaps have made one of the best dioceses in the world."

THE HORSE.

THE ancient historians and biographers have not been satisfied with detailing the lives of illustrious men, but have also given us a minute description of the beauty, the grace, and the exploits of their horses; and there is more consistency between different writers, in their memoirs of this beautiful portion of animated nature, than in their memoirs of intelligent beings; for all the world will agree in their ideas of a rare, beautiful animal, but all the world differ in their opinions of illustrious men. The horse was held in great veneration in heroick ages, as if it had been formed, in the system of nature, the intermediate chain between intellectual and brute creation. Cæsar's horse, we are informed by Suetonius, possessed all the intrepidity of his master. Cæsar, who had a most profound veneration for Alexander, was charmed to possess one trait of resemblance with him. As Bucephalus was distinguished from ordinary horses by a head resembling that of a bull, he elected one which had human feet. The conqueror of Darius, as well as the conqueror of Pompey, were the only men who could mount their favourite coursers. Alexander built, in honour of his horse, the city of Bucephalia, and Cæsar erected a statue to his in the temple of Venus. Cæsar had another motive for honouring his horse. The astrologers of his time pretended that its birth presaged to him the empire of the world. Cæsar was of course attached to his

horse either from superstition or policy, as Sertorius was to his kid, and Mahomet to the pigeon which announced to him the visit of the angel Gabriel. Adrian also had a famous horse named Boristhenes, which he much honoured during his life, and at its death honoured it with a publick funeral, erected to it a monument, on which was inscribed an epitaph, written by himself. Verus, who shared with Marcus Aurelius the empire of Rome, carried still further his passion for his horse, which he called Avis. He gave it raisins and pistachio to eat; he kept him in an apartment hung round with purple, and whenever he was much delighted by his agility, he rewarded him with a purse of gold. None of the emperors, however, on this subject, equalled the extravagance of Caligula. In the life of this prince Suetonius informs us, that he built for his horse Incitatus a stable of marble, and that the trough, from which he ate, was of ivory; that many slaves were employed to attend upon him; that he often invited him to dine at his table; that he swore by his fortune, and that he even had it in contemplation to name him to the consulship.

IRISH LITERATURE.

It has often surprized me, says Arthur Browne in his Sketches, that a nation like the Irish, remarkable for its valour, and whose inhabitants, even down to the peasantry, are blessed with a peculiar acuteness of mind, and a charactersistick turn of wit and pleasantry, should not have filled a greater space in the eye of mankind. The reason I believe is, that their wit and talent for ridicule are employed in depreciating one another, and their valour too often exhausts itself in idleness and riot.

In Scotland, if any man becomes an author, the whole nation joins in praising and elevating him ; but in Ireland to be a writer is almost sufficient to ensure mockery ; whoever takes up his pen, especially if it be in the province of belles lettres, whole tribes of Satirists, like the monkies of Africa, begin to chatter and grin at him, and employ every art to laugh him down : the consequence is, few write : the modest, who have talents, confine their display to conversation and to professional exertions, while the Satirists take care to do nothing but find fault, and never venture to expose themselves to criticisms, by writing any thing.

The Irish are so accustomed to be governed by England in every thing, taste as well as politicks, that they seem absolutely afraid to give the stamp of approbation to any thing in the first instance, hesitating whether it has merit or

not, until they see an English review. They long seemed unconscious of the merits of two considerable works written by sons of their own university, and hesitated to praise till the incense of fame arose to one from the literary altars of Cambridge ;* and an English Judge (Blackstone) had declared the other current coin.†

Swift was a Satirist exactly suited to their genius, with a power of ridicule too great not to subdue any one who laughed at him : but I am not quite sure, that if Pope had been an Irishman, he would have succeeded so well ; his pastorals might have afforded excellent food for pastime, and I am convinced Collins and Gray, and all your ode-makers, would have been laughed down, and discouraged in the infancy of their muse.

—
* Hamilton's Conic Sections.

† Sullivan's Lectures.

POETRY.

FURTHER EXTRACTS FROM "THE SPIRIT OF DISCOVERY," A POEM

BY REV. W. L. BOWLES.

[The introductory lines allude to the author's early poems.]

'AWAKE a louder and a loftier strain !
Beloved harp, whose tones have oft beguil'd

My solitary sorrows, when I left
The scene of happier hours, and wander'd far,

A pale and drooping stranger ; I have sat
(While evening listen'd to the convent's bell)

On the wild margin of the Rhine, and woo'd

Thy sympathies, *a-weary of the world.*

And I have found with thee sad fellowship,

Yet always sweet, whene'er my languid hand

Pass'd carelessly o'er the responsive wires,

Whilst unambitious of the laurell'd meed

That crowns the gifted bard, I only ask'd

Some stealing melodies the heart might love,

And a brief sonnet to beguile my tears !

But I had hope that one day I might wake

Thy strings to higher utterance ; and now

Bidding adieu to glens, and woods, and streams,

And turning where, magnificent and vast,

Main Ocean bursts upon my sight, I strike,—

Rapt in the theme on which I long have mus'd,—

Strike the loud lyre, and as the blue waves rock,

Swell to their solemn roar the deepening chords.

Lift thy indignant billows high, pro-
claim
Thy terrors, Spirit of the hoary seas !
I sing thy dread dominion, amid wrecks,
And storms, and howling solitudes, to
Man,
Submitted : awful shade of Camoens
Bend from the clouds of Heav'n !

By the bold tones
Of minstrelsy, that o'er the unknown
surge
(Where never daring sail before was
spread)

Echo'd, and startled from his long repose
Th' indignant phantom of the stormy
Cape ;

Oh let me think now in the winds I hear
Thy animating tones while I pursue
With ardent hopes, like thee, my ven-
terous way,

And bid the seas resound my song !

And thou,
Father of Albion's streams, majestick
Thames,

Amid the glittering scene, whose long-
drawn wave

Goes noiseless, yet with conscious
pride, beneath

The thronging vessels' shadows (nor
through scenes

More fair, the yellow Tagus, or the Nile,
That ancient river, winds). Thou to the
strain

Shalt haply listen, that records the
might

Of Ocean, like a giant at thy feet
Vanquish'd, and yielding to thy gentler
state

The ancient sceptre of his dread domain.

[The story of Robert a Machin and
Anna d'Arfet, which Mr. Clark has
related as sober history, is not well
managed in this poem. The lovers
are thus described in the island.]

' Now evening, breathing richer odours
sweet,

Came down : a softer sound the circling
seas,

The ancient woods resounded, while
the dove,

Her murmurs interposing, tenderness
Awak'd, yet more endearing, in the
hearts

Of those who, sever'd far from human
kind,

Woman and man, by vows sincere
betroth'd,

Heard but the voice of Nature. The
still moon

Arose—they saw it not—cheek was to
cheek

Inclin'd, and unawares a stealing tear
Witness'd how blissful was that hour,
that seem'd

Not of the hours that time could count.
A kiss

Stole on the listening silence ; never yet
Here heard : they trembled, e'en as if
the Pow'r

That made the world, that planted the
first pair

In Paradise, amid the garden walk'd—
This since the fairest garden that the
world

Has witness'd, by the fabling sons of
Greece

Hesperian nam'd, who feign'd the
watchful guard

Of the scal'd dragon, and the golden
fruit.'

[The lines upon the lady's tomb have
been admir'd, and we shall therefore
copy them, without feeling any admi-
ration ourselves.]

INSCRIPTION.—ANNA D'ARFET.

' O'er my poor Anna's lowly grave
No dirge shall sound, no knell shall
ring,

But angels, as the high pines wave,
Their half-heard '*miserere*' sing !

No flow'rs of transient bloom at eve

The maidens on the turf shall strew ;

Nor sigh, as the sad spot they leave,

Sweets to the sweet ! a long adieu !

But in this wilderness profound,

O'er her the dove shall build her nest,

And Ocean swell with softer sound

A requiem to her dreams of rest !

Ah ! when shall I as quiet be,

When not a friend, or human eye,

Shall mark beneath the mossy tree

The spot, where we forgotten lie ?

To kiss her name on the cold stone

Is all that now on earth I crave ;

For in this world I am alone—

O lay me with her in the grave.'

THE BOSTON REVIEW,

FOR

SEPTEMBER, 1807.

Librum tuum legi & quam diligentissime potui annotavi, quæ commutanda, quæ eximenda, arbitrarer. Nam ego dicere verum assuevi. Neque ulli patientius reprehenduntur, quam qui maxime laudari merentur. PLIN.

ART. 47.

(Continued.)

A Voyage to the eastern part of Terra Firma, or the Spanish Main, in South-America, during the years 1801, 1802, 1803, and 1804, &c. &c. By F. Depons. Vol. II. pp. 362

THE labour of reviewing this valuable work is lessened, and the gratification of our readers increased, by the abundant quotations we necessarily make. The second volume commences with an account of the civil and military economy of the colony. The system of preserving subordination has been the same with all the Europeans, except the Spaniards; but the difference may be less than this author pretends. The privileges of Spanish colonists are infinitely inferior to those enjoyed by our fathers in these colonies; yet to the little restraint on the inhabitants this author attributes their loyalty. But the indolence of the Spanish character is a better guarantee, than their gratitude.

The political division of the Spanish colonial dominions is not, perhaps, generally understood.

'The whole of the Spanish possessions in America is divided into four vice-royalties: Mexico, Peru, Buenos Ayres, and Santa-Fé; and six *capitanerías*: Porto-Rico, Ha-

vana, Caraccas, Guatimala, Chili, and the Philippine Islands in Asia.'

p. 11.

On the Grand Council of the Indies, the writer bestows the most honourable praise, which we are willing to believe fairly deserved.

'Its integrity so effectually disconcerts intrigue that every Spaniard, wealthy and powerful, who in his cause or his pretensions has more to hope from favour than from justice, directs all his efforts to avoid the jurisdiction of the council of the Indies. His only hope of success rests on bringing his cause to the decision of the ministers whom it is incomparably more easy to deceive.'

p. 15.

In the note the mistake of the Abbe Millot is exposed, whose general character of Spanish justice is certainly true, however inapplicable to the administration of the Grand Council.

'The homage I render to the council of the Indies is entitled to more consideration, as, when the misfortunes of St. Domingo obliged me to pass into the Spanish dominions, I arrived with a prepossession against the council, produced by the works of celebrated writers, particularly the Abbe Millot, who in his political and military memoirs says: "there are abuses in all the councils of Spain, and in that of the Indies more than in any other; instead of punishing malversations, they support the culpable in proportion to the presents received from them." Dur-

ing twelve successive years that I have been within the limits of their jurisdiction, I have seen cause to applaud all their decisions: nor can I cite a single instance of corruption or of favour. The oppressed, whatever may be the credit of his oppressor, regards his cause as gained, when he is certain that it will be carried to the council of the Indies. It is necessary to have resided among the Spaniards of America, to know the veneration in which this august tribunal is held.'

Ample proof is found of our author's knowledge of the purity of Spanish officers in no inferior rank.

'I request the reader not to infer from my opinion of the tribunals of residence my confidence in their efficacy. My homage is immediately and solely addressed to the wisdom of the law. I resign all criticism on its operation to those, who know the seductive influence of Plutus over the feeble and pliant Themis.' p. 25.

Even external character is not properly consulted.

'By the Spanish laws a judge is forbidden to preside in causes of his father, his children, his kindred, his family, persons of his household or who dwell with him, a female whom he is desirous to marry, or to take in concubinage, and all the family of such female, his capital enemy, or him whom he has maltreated, and their families.' p. 53.

The general remark on personal insecurity is strictly just.

'The Spaniards have great consideration for the life of a man, and an absolute contempt for his liberty. The most atrocious crimes are required for his condemnation to death: the most trivial suspicion suffices to deprive him of his freedom. Every man, who possesses the slightest degree of authority, has a right to imprison him who has none. The smallest debt, whatever may be its nature, plunges

into prison the debtor, who is unable to discharge it. It is true that, if no property belonging to him can be discovered, and he makes oath that he has none, he obtains his release, after whole months of confinement. In every accusation, whether calumnious or not, they commence with imprisonment. No proof of crime is necessary for incarceration; but to obtain enlargement, innocence must furnish proof that the suspicion was unjust, and the grounds on which it originated false.' p. 54.

The military state of the country is less amusing, but equally important. The author, in his narration, calls Sir Francis Drake a pirate, against which we earnestly protest. There are some strongly fortified places on the shore of this colony, as in all other Spanish dominions. We might indeed infer their debasement of spirit from their wonderful improvements and use of intrenchments. The regular force over this immense region, amounts to ten thousand men, and the militia are not much more numerous. So many are the exemptions, that nobody is enrolled, but those who could never be depended on.

The sixth chapter explains the religious organization. Here is the source of all the impolitical principles, which influence other departments of the state.

'Three tribunals of the inquisition, or holy office, which have their sessions at Mexico, Lima, and Carthagena of the Indies, are inexorable defenders of the faith in all Spanish America.' p. 74.

Every bookseller is compelled to furnish yearly to the Inquisition his catalogue of books, and must even have a catalogue of those forbidden by the holy office. Particular permissions may be granted to read prohibited authors,

'Formerly it sufficed for a book to contain a single proposition of questionable orthodoxy, a single equivocal maxim, to provoke its entire prohibition. At present it is thought sufficient to suppress the vicious or suspected part. This operation is called *expurgar*, (purifier.) In this case, they obliterate the offensive passages of the book, and with those exceptions, permit it to be reprinted or read.'

p. 78.

Then follows a long list of French works, absolutely proscribed. The bounds of damnable heterodoxy have been alternately enlarged and contracted.

'Nothing evinces more clearly the zeal of the inquisition, than the number of works it has condemned within two centuries. The catalogue of prohibited books, printed in 1790, contains the names and surnames of five thousand four hundred and twenty authors, reprobated by the tribunal; not to mention the infinity of anonymous productions which have experienced the same fate.'

p. 81.

Then follows the list, which we cannot read without indignation. Here are the names of Beccaria, Boileau, La Fontaine, Ganganelli, Montesquieu, Racine, Marmontel, Puffendorf, Millot, Vattel, *Mably*, *Benelon*, in short of all such, as might rouse a spirit of inquiry in ethicks or legislation. Addison, and other hereticks, we could only suppose, are excluded. We know an American gentleman, who, going to a Spanish colony, reported, as he was required, the books in his trunk, among which the *Spectator* was one, which was seized. As the custom-house attendants, and not the holy brothers of the Inquisition, had possession, it was probably restored for a proper consideration.

From the present degeneracy of

the religious character of that country, it is refreshing to our spirits to revert to the days of the early missionaries. On them the author bestows his eulogy in the most lively manner.

'The men who thus readily sacrificed themselves to the propagation of the faith, must have been well convinced that an abode of happiness and of delights, is the eternal recompence of the just! They must have been fully satisfied of the nothingness of this world, who thus exchanged the pleasures of retirement for a life of agony prolonged. Well did they earn the palm of martyrdom—the only incitement to a vocation which occasions us to shudder whilst we admire. Virtuous anchorites! to whom society is indebted for so many men, who, but for you, would still dispute the prey with the ferocious beasts—to whom religion owes so many proselytes, who would still have been plunged in the gloom of pagan darkness—receive my homage: it is pure, as your labours were painful and meritorious.'

p. 107.

Of the modern ministers of the gospel we must learn something.

'They are forbidden to exact any compensation from the Indians, either for administration of the sacraments, or for any other ecclesiastick function. The prohibition is not directly violated, but its spirit is completely eluded by the sale, at a thousand per cent profit, of rosaries, scapularies, and little images of the virgin and of the saints. The poor Indian is perpetually menaced with the wrath of God, till he has purchased some of all the different kinds for sale by the missionaries. This imposition, apparently so trivial, is repeated sufficiently often in the course of a year, to become an object of importance and of speculation.'

p. 110.

Pious donations have begun how-

ever among the whites to lose a little of their former reverence.

'People are almost convinced that they may venture to appear before God without having ruined their relatives to found prebends or to enrich convents; they begin to believe that we will be judged rather by our virtues, than our prodigalities; but what is given is given;—the convents and churches must, therefore, possess the purest and most unembarrassed riches of Terra-Firma.' *p.* 119.

Next in the train of ecclesiastical abuses come the Asylums.

'The popes imagined that they increased the respectability of the church and its ministers, by elevating its temples above the laws, and rendering them inaccessible to the magistrate: as if justice and the laws did not emanate from divine precept. These considerations, irreconcilable with publick safety, and still more incompatible with our ideas of divine justice, embarrassed many consciences: particularly among those who confounded the light of faith with the blindness of credulity. Reason revolted from the belief that God would protect in this world, the same crimes to which he had attached eternal punishment in the future. But in those days of human infatuation, it was found more convenient to believe than to reason.' *p.* 123.

Their jurisdiction is now happily narrowed, but it should be extirpated. That unhallowed ground should be ploughed, and harrowed, and sowed with salt. The reflections of Mr. Depons are admirable, and his language ardent.

Chap. 7. treats of agriculture, the cure of cacao, sugar, coffee, tobacco, &c. of which the details are very important, and, we doubt not correct; but we cannot extract them. On page 183 we note a mistake of the translator. The

author is made to say, that coffee is cultivable within the extent of sixty leagues crossed by the line. For *leagues* read *degrees*. Frost is the boundary of coffee plantations. Another gross error, which cannot be attributed to Mr. Depons, is on page 198. Grenada in Spain, between twenty-seven and twenty-eight degrees, &c. For *twenty* r. *thirty*. Indeed, we are well satisfied, that the translator was unfit for his office. French idioms occur so often as to convince us, he knew little of the English; and we fear he has not acquired much more of the French language. So valuable a work should have been better treated.

At the close of the chapter we find again the judicious reflections of an enlarged mind.

'It is a matter of astonishment that, in the most beautiful country in nature, where every thing concurs to promote luxuriance of vegetation, the plantations should be so inconsiderable in magnitude.—A planter, whose income amounts to four or five thousand dollars, is considered rich. There cannot be enumerated twenty plantations in all the province of Caraccas, which produce a greater revenue. It is not, however, that the property is too much divided. It is rare to see a plantation, of which one tenth part of its extent is cultivated. It is a cheerless and painful sight, to behold the labour of three successive centuries crowned with such pitiful results. On a soil two hundred times less spacious, incomparably less watered and less fertile, and with not more than one half the white population, the French have succeeded in raising at St. Domingo ten times more produce, than is raised at this day in the vast provinces of Caraccas.' *p.* 244.

The causes are, the universal laziness of the Spaniards, disuse of

alienation of property, estates in mortmain, absurd regulation of plantations, and non-importation of negroes.

The eighth chapter discusses the commercial system of Spain. Nearly a century and a half passed before any connexion of this kind subsisted between these colonies and the mother country; nor would they then have been incited to trade, but by the intervention of their Dutch neighbours at Curra-coa. An attempt was then made to confine the channels of commerce to the parent country; but it was miserably unsuccessful. The trade was wholly enjoyed by foreigners, till the company of Guipuscoa obtained the exclusive right in 1734. The conduct of this corporation was acceptable to the crown, and profitable to its members; but the all pervading infection spread among them at last.

'This original delicacy of the company experienced a fatal alteration. The moderation of its prices, its scruples on the quality of articles, the mildness and forethought of its agents, all disappeared almost at the same time. A part of its profits were employed in tampering with the assembly, destined to curb its cupidity, or rather, in paralysing its action by gaining the chief into its interests. It carried the forgetfulness of its duties, the abuse of its credit, to such a degree, as to carry on, with the Dutch of Curra-coa, the contraband, which it had pledged itself to its sovereign to destroy. By these means the planters were injured, and the mother country deprived of the trade, which the company carried on thus shamefully with strangers.' *p.* 278.

The commerce was then made free. But there is little intercourse between the different Spanish colonies.

During the war, which followed on the last alliance of France with Spain, it was found necessary to open their ports to foreigners; but as the whole trade was instantly, by this measure, transferred to strangers, of whom our countrymen had the chief share, the Spanish merchants procured a repeal of that decree.

'The courier or packet, bearing this fatal order, arrived at Lagaira, and published it in the month of April following; but, fortunately for Havana, the same vessel was captured by the English, in its passage from the coast of Terra-Firma to the island of Cuba; and, in consequence of this lucky accident, foreign commerce was not there interrupted. The prosperity, which resulted, has frequently excited a regret at Terra-Firma, that the vessel had not been captured immediately on her departure from Spain.

'The numerous promises, made to government by the Spanish merchants, to regain the exclusive commerce with America, produced no other effects, than expeditions which increased the means of the enemy, and occasioned bankruptcies, which suspended all commercial relations with America. Scarcely one vessel in six sent from Spain to the West-Indies, ever returned.

'Even the correspondence of government was unable to penetrate through the English cruizers, which were encountered every where. During the whole of 1801, only a single courier or packet from Europe reached the Havana, where they regularly arrive every month.' *p.* 310.

Such is the wavering and miserable policy of Spain, that her subjects rejoice, when their laws are not promulgated! The same perversity pervades the operations of subordinate officers, as of national ministers.

' Upon the declaration of war by France against Spain, naval forces were dispatched to the gulf of Mexico. A squadron was sent in 1793. It proceeded directly to Porto-Cavello, where it continued a sufficient time to lose a considerable number of men by the pestilential miasmas. After a station of six months, it crossed as rapidly as possible from Porto-Cavello to Fort Dauphin, where a part remained; the rest went to Havana. In the commencement of 1796, the whole squadron, composed of seven ships of the line and ten frigates, collected at Havana, where, notwithstanding the rupture with England, it waited as patiently for peace, as if it had been a stranger to war. In the mean time, it was very possible for this considerable force to have disputed the dominion of the sea, since there had not been, during the war, more than six English vessels in the gulf of Mexico, as well for the defence of Jamaica, as to protect the commerce at sea.' *p.* 311.

In the next paragraph we must correct an inaccuracy. The fleet from Jamaica is not composed of the vessels from other English islands. The outward bound fleet amounts to about three hundred sail, but to and from Jamaica alone not more than one hundred and fifty are employed.

We now come to the most interesting phenomenon in the present history of this colony, the trade with enemies. On these subjects we are charmed with the author's boldness, and confident in his veracity.

' During the war which terminated in the year 10, of the French republick, the Spaniards of America had not only the privilege of frequenting English ports, but each vessel had also a safe-conduct or passport from the English admirals, by means of which they were respected, protected, and even es-

corted by English cruisers. The safe-conduct answered only for one voyage; but was renewed without difficulty: at first for the sum of eighteen dollars, but the price augmented in proportion to the demand. No other formality was required than the exhibition of this passport on entering an English harbour, and to all armed vessels of that nation encountered at sea. The Spanish flag alone received this protection. No such secret understandings were attached to the tri-coloured flag. Every French vessel was a good prize for the English; but every Spanish vessel was not.' *p.* 315.

Such is the admirable policy of the English.

' There have been counted in the road of Kingston, eighty Spanish vessels, all under their proper flag; in that of Curracoa sixty, and at Trinidad more than forty. This commerce occupied above four hundred vessels, which cleared out in Spanish ports, for some French or neutral colony, whither they never went. On their return, they presented French papers, the falsehood of which, though evident, was never either punished or investigated.' *p.* 316.

The author assures us, 'there was no Spanish possession in America, where the contraband was not practised.' With Jamaica, Curracoa, Trinidad, Surinam, this trade is almost incalculable. But does the government sleep, while such frauds are practised? No; the officers of government sleep soundly. By sea and land, guarda costas and patroles are payed for vigilance; but much better paid for negligence. *Sunt certa piacula.* The nation pays niggardly, and the smugglers well.

The modes of effecting this trade are, we presume, well explained. The facts are as wonderful, as the principles are perverse.

‘No Spaniard, rich or poor,’ says Depons, ‘refuses protection to the illicit trade.’

‘A vessel, driven by a storm on the Spanish coasts, is robbed and plundered by the country people, if the cargo is covered by legal papers; they succour and protect it, if contraband.

‘In the first case, they save the effects to appropriate them to themselves; in the second, to hide them, to keep them from the revenue, and to restore them to the proprietor. The government, which in vain opposes to this opinion the severest laws, invokes incessantly the authority of the church, to make this considered as a sin, which nobody will consider as a fault. Decrees of the king, renewed and published at intervals in homilies, order the bishops to announce to the faithful, that the contraband is a mortal sin, which communicates to those who favour it, and to those who buy or trade in merchandises of contraband; that denunciation is a duty, the neglect of which would be a heinous sin. In short, the confessors are bound to refuse absolution to every smuggler, who does not restore to the king the duties, of which he has defrauded him. There is no time worse employed than that, which the priest spends in making this publication; for there is no act in the whole ecclesiastick liturgy, which makes less impression on the Spaniard.’

p. 529.

This is a true picture of a Spanish colonist's morals.

From the establishment of the consular assembly much was expected; but where individuals are all indolent, corporations must be inert.

‘I hoped that the examination of the first operations of the consulative assembly would have furnished additional food and excitement to my enthusiasm. But, having with difficulty procured the

means of learning its labours in favour of agriculture, I found they consisted merely in having demanded, in 1797, of enlightened cultivators, memoirs on the kind of cultivation peculiar to each of them, which remained for four years, in the hands of commissioners appointed to examine them, and to render a general report, without the same having ever been made or demanded. Desirous of viewing these memoirs, I found them at length, covered with dust, at the house of Count de la Grange, one of the commissioners. He lent them to me with uncommon facility. After having read them, I returned them into his hands, and I dare assert, that centuries will elapse before they will be again displaced.

‘Can a people thus careless justifiably tax the laws or the government with the slowness or the nullity of its progress in the arts and sciences? What could the king of Spain do more praiseworthy, than to order the citizens to contribute their information to publick welfare? Men, whose torpid and sluggish dispositions prefer the repose and indolence of poverty, to the activity of fortune, should never complain of misfortune or indigence.’

p. 344.

ART. 54.

The Picture of New-York, or the traveller's guide through the commercial metropolis of the United States. By a Gentleman of this city. New-York, published by I. Riley & Co. 1807. 12mo. pp. 224.

WE are not disposed to discourage the publication of any works, which may tend to correct the topographical or geographical accounts of our country. So few have been published, that it is much more difficult for an American to learn accurately the internal state and productions of his native land,

than those of any part of civilized Europe.

As a first attempt, the present may not be considered an uninteresting sketch, though the matter is not very novel, nor the researches very profound. In some parts the work resembles a directory, or mercantile diary, more than a picture; but the topographical sketches of the neighbourhood of New-York contain some pleasing information, which may be of use to the traveller and the man of business. We cannot, however, but wish the work were condensed into a smaller space, which might be done, in our opinion, without injury or loss. But the present is the age of book-making, and the republic of letters is overwhelmed with tomes of ponderous size, of which the useful matter might be comprised into a six-penny pamphlet.

We have cast our eyes over the volume for the purpose of selecting a short specimen of the work; and recollecting the pleasure we have derived from walks on the Battery and in the Park, we give them to our readers, as faint outlines of the living pictures:

'The battery is an open space at the south-western extremity of the city, situated between State-street and the bay. It is so called, because part of its space was, in the early settlement of the city, occupied by Fort James, and much of the remainder was a battery to strengthen the fort on the water-side. It is reserved for that purpose to the present day.

'Military parades are frequently held there. On the 4th of July, which is the national anniversary, and on several other days, there is usually a martial and brilliant exhibition of the regiments of artillery, and the other uniform troops, upon the ground. The walk is open to all the citizens. Here they may

enjoy the fresh breezes from the bay and the shade of the trees, every afternoon of the summer, and receive refreshments after a sweltering day. In the morning, the prospect of the Jersey shore, of Staten-Island, of Long-Island, and of Fort Jay, and the other small islands, of the ships at anchor, and of the vessels passing and repassing, is at once variegated and delightful. And if more gratification is desired, musick, ice-creams and other delicacies, are provided in the evening, at Mr. Corrie's publick garden, not far from the centre of this exquisite place of recreation.

'The park is a piece of inclosed ground situated between Broadway and Chatham-streets, in front of the new City-hall. The area consists of about four acres, planted with elms, planes, willows, and catalpas, and the surrounding foot-walk is encompassed with rows of poplars. This beautiful grove, in the middle of the city, combines in a high degree, ornament with health and pleasure; and to enhance the enjoyments of the place, the English and French reading-room, the Shakespeare gallery, and the theatre, offer ready amusement to the mind; while the mechanick-hall, the London hotel, and the New-York gardens present instant refreshment to the body. Though the trees are but young, and of few years growth, the park may be pronounced an elegant and improving place.' p. 153.

ART. 55.

Cæli Symposii Enigmata. Hanc novam editionem, juxta lectiones optimas, diligenter congestam curavit Lucius M. Sargent. Bostoniæ, Nov-Angl. prelo Belcher & Armstrong. 1807. pp. 35.

THIS pleasant collection of trifles is extracted from the latter part of vol. 6 of the *Poeta Minores* by John Christian Wernsdorf, printed at Helmstat 1799. The

German paper is very bad, and we therefore purchase at a low price one hundred and seventy pages of the riddles of Symposius: the American editor has then done no less service by reducing the work to its present size, than by publishing it on fine paper. His greatest praise however (and how few among us aspire to it) is, that there is hardly a letter, or a point, misplaced, or omitted. On page 33 for *habit* read *habet*.

Mr. Sargent presents us with a neat Latin preface, in which, abridging the wordy dissertation of the German editor, he informs us, that several Greek writers of Enigmas are recorded by Athenæus, and that many remnants of their wit have come down to our days; but a single poem of Ausonius is the only example of that style among the Romans, except these *jocularia* of Symposius. Of the edition of Wernsdorf he expresses his respect, but not without limitation: 'ejus editio, prioribus longe emendatior et auctior, atque præmio pene *semperiterno* commitata, est multo magis quam priores,' &c. to 'medullam habet.'

Factitious honour may have heretofore been rendered to this work, as it has been attributed to the venerable Lactantius, the most eloquent of the fathers of the Christian church;—but so little reason does there appear for it, that much interest can never again be excited by the circumstance, though the verses hold their place in the Leipsic and Bipont editions of that divine.

The catalogue of editions of Symposius is ample. In the one before us the various readings are abundant, from the inexhaustible German mine. In tenui labor.

For the notes Mr. Sargent deserves praise. We agree with his

opinion of Miles Podagricus: 'ænigma valde podagricum.' In his reference to Cæsar's Commentaries, Bel. Gal. lib. 5. cap. 13, the editor mistakes by following Tac-
ciolatus. It should be cap. 10.

This pamphlet may be amusing and useful to young men, in the early part of their Latin studies, and to such we strongly recommend it; and even within the proud walls of the university some might be found, whose skill would hardly solve some of these riddles.

ART. 56.

Essays, moral, economical, and political. By Francis Bacon, baron of Verulam, viscount St. Albans, and lord high chancellor of England. First American edition. 12mo. Boston, Oliver & Munroe. 1807.

The essays of Lord Bacon, with which Johnson regrets he was not earlier acquainted, need not our praise. We shall rejoice if this neat, and, as far as we have examined, apparently accurate edition of them, should contribute to make them more popular.

ART. 57.

A discourse, delivered before the members of the Portsmouth Female asylum, on Lord's-day, Aug. 9, 1807. By Abiel Abbot, A. M. pastor of a church in Beverly. Portsmouth, S. Sewall.

WE have often puzzled ourselves in conjecturing the motive, which may be supposed to influence a man of sense to publish an occasional sermon. It cannot be the hope of fame, one would think, for who ever reads a charity sermon, except his nerves are so out of order as to require an anodyne? And yet we can hardly ascribe it to the

nobler motive of a hope of usefulness, for even the self complacency of an author cannot conceal from himself that on such a topic, he is adding nothing to what all the world already knows, and that every thing he can say has been at least as well said a thousand times before. We will go no farther with our conjectures, lest we should be led to imagine that this propensity to publish may proceed from a childish vanity of seeing one's-self in print, from which we would willingly believe our clergy to be exempt.

In these remarks we express our general opinion on the subject, though we would by no means be understood to say, that there are no instances to which they will not apply. The sermon before us we doubt not was heard and deserved to be heard with much pleasure, but we must think, that the world would have lost little, if the author had resisted the solicitations of his friends and forbore to give it to the press.

ARTICLE 23.

(Concluded.)

Memoirs of Dr. Joseph Priestley, to the year 1795, written by himself; with a continuation to the time of his decease, by his son, Joseph Priestley; and observations on his writings, by Thomas Cooper, president judge of the 4th district of Pennsylvania; and the Rev. William Christie, Northumberland, Penn. printed by J. Binns. 1806.

THE Appendix No. 4, contains an account of Dr. Priestley's writings on miscellaneous literature. It has been said, that he found it a convenient way of learning a science, to undertake to teach it, or to make a book or treatise upon

the particular subject of his studies. The testimony and the practice of other learned men and successful students, are in favour of such a method of research. The attempt to explain and state our knowledge must naturally bring its accuracy and extent to the test. Dr. P.'s employment as a teacher required him to compose elementary treatises. In these he certainly excelled. His works of this kind are distinguished by a simplicity of statement, and aptness of illustration, and plainness of style. He never forgets that the pupil is to be supposed ignorant of the subject on which instruction is given.

He wrote an English grammar, which was published just before that of Dr. Lowth, and, after several editions, was superseded by the latter; its author, Mr. Cooper observes, having at that time (in the year 1772) more literary reputation than Dr. P. The editor says that the last edition of this grammar was in 1772. We have seen a new edition, corrected and published, London, 1789, by the Rev. Mr. Bretland, of Exeter, entitled 'the Rudiments of English Grammar, adapted to the use of schools, with examples of English composition.' He thinks the publick obliged by his getting a work reprinted, which he says has been always justly celebrated for the peculiar simplicity of its plan, and though frequently inquired for, was no longer to be procured. What peculiarity there is in this work, consists principally in rejecting the distribution and technical terms of the Latin grammar; an absurdity, which the author admits had much gone out of fashion; but were still so much retained as to injure the uniformity and usefulness of English grammars. A little reflection (he says) may, I

think, suffice to convince any person, that we have no more business with a *future tense* in our language, than we have with the whole system of Latin moods and tenses ; because we have no modification of our verbs to correspond to it ; and if we had never heard of a future tense in some other language, we should no more have given a particular name to the combination of the verb with the auxiliary *shall* or *will*, than to those that are made with the auxiliaries *do*, *have*, *can*, *must*, or any other.' He gives his opinion on English composition as an exercise of schools.

'To obviate this inconvenience, [ignorance of our mother tongue] we must introduce into our schools *English grammar*, *English compositions*, and frequent *English translations* from authors in other languages. The common objection to English compositions, that it is requiring brick to be made without straw, (boys not being supposed to be capable of so much reflection as is necessary to treat any subject with propriety) is a very frivolous one ; since it is so very easy to contrive a variety of exercises, introductory to themes upon moral and scientific subjects ; in many of which the whole attention may be employed upon language only ; and from thence youth may be led on in a regular series of compositions, in which the transition from language to sentiment may be as gradual and easy as possible.'

There is a copious analysis of Dr. P.'s lectures on the theory of language and universal grammar, printed at Warrington, in 1762, and delivered to the students, but never fully published.

The lectures on oratory and criticism have been much commended as exhibiting an ingenious

and successful application of Hartley's theory of association to the phenomena of taste. The lectures of the same author, on *history* and *general policy*, make a valuable and pleasing introduction to the study of history. A new edition of this work has been published in Philadelphia, with the addition of a chapter on the constitution of the United States. An extract is given, in which the doctrine of the cosmopolitan statesmen is defended, that war is never justifiable to secure the exercise of commercial rights ; because it is favouring one class of the citizens more than another ; especially the merchant more than the farmer. If the merchant finds his business a losing one, (say they) let him give it up, or do something else, or do nothing ; but not urge his country to hazard her blood and treasure to enable him to prosecute his trade. We believe this book contains no other principle advanced as a state maxim, so weak and so pernicious as this. The interest of the parts is the interest of the whole. The farmer is directly concerned in the protection and prosperity of the merchant. If force may never be employed to defend commercial rights, it is vain and ridiculous to pretend to have them. It is not the justice of our claims, but the power to enforce them, and to repel aggression, which gives them value. Till nations have agreed upon some common judge to decide their differences, there must be occasional war.

The chart of biography is a map invented by Dr. P., which shows by a glance of the eye the duration of any eminent individual's life, and that of all his contemporaries. It has been engraved in this country, and deserves to make a part of the furniture of every literary room.

The chart of history, an improvement on a French plan, exhibits at one view the most important general facts of history, in connection with one another, and is a good historical compend for occasional reference.

After several fugitive pieces on politicks ; a vindication of Dr. Franklin ; and an accusation of Mr. Burke, for not continuing the friend of Dr. P. to the last, even after he had espoused the French revolution, we come to the *theological* part of the book.

No. 5 is a summary of Dr. P.'s *religious opinions*. It is well known that Dr. P. was at the head of the sect denominated Unitarians, or Socinians, who profess to believe that Jesus of Nazareth was a man, divinely commissioned as a teacher of truth and righteousness ; and that having been publicly crucified by his enemies, he was raised from the dead the third day. They believe that he was nothing more than a man, possessed of extraordinary powers, and invested with a particular commission, and that he had no existence previous to his birth. The summary under review is, we believe, as far as it goes, a just account of the Doctor's opinions upon most subjects of theology. He believed in *optimism* ; that the system of the universe is the best that could have been devised by infinite goodness and wisdom, and executed by infinite power ; that the moral and physical evil, observable in the system, are necessary parts of a great plan, all tending ultimately to produce the greatest sum of happiness upon the whole ; not only with respect to the system in general, but to each individual, according to the station he occupies. ' This system, (he considered) implies the necessary dependence of

every action and event on some other preceding, as its cause, till we arrive at the Deity himself, the first, the great, the efficient cause of all.'

He conceived, that the light of nature afforded but imperfect evidence of a future state, and rested it principally on positive revelation. He believed in the occasional interposition of the Deity from the beginning, by teachers supernaturally endowed, to give a true knowledge of God and of men's duties to him and one another, and to enforce them by authority and motives. He received the books of the Old and New Testament, as containing the history of these dispensations of religion, and the circumstances attending them, so far as it is necessary for us to be made acquainted with the facts. He admitted that there is convincing evidence of the accuracy and fidelity of the writers of these books, and their substantial truth, though he conceived that they had suffered in passages of no great moment by frequent transcription and interpolation ; and that the authors might commit mistakes, and differ from each other in things of minor import, not affecting the objects of their mission. He rejected the doctrines of original sin, atonement, and of election and reprobation, as taught by the system of Calvinistic theology. Future punishment he considered to be of that sort, which a parent inflicts on a child, in its nature and operation corrective ; and therefore he did not admit the eternal duration of future punishment. His opinion respecting the soul, of course led him to reject the doctrine of an intermediate state. In church government he was an Independent. He believed the keeping of the sabbath to be incumbent on all

christians; was a friend to publick worship, infant baptism, observance of the Lord's supper, and family prayer. His religious sentiments, whether true or false, appeared to be in him a source of comfort and hope, and the foundation of a highly pious and virtuous temper and behaviour. A future state was to him a subject of firm and joyful expectation.

Appendix, No 6, is a review of Dr. Priestley's numerous theological works, with occasional extracts, &c. expressive of his sentiments and opinions, and observations on his character and conduct as a christian minister.

Those, who wish to know what he published on these subjects, may consult the catalogue of all his works, at the end of the volumes under review. To give an opinion upon the value and importance, the good or evil of his labours in this department of knowledge; to say how far the world are interested in the perusal and study, or the neglect and disregard of his writings upon these subjects, is not necessary nor proper. We think, however, that a divine at least ought to include several of his theological publications in his course of reading. He wrote much on the evidences as well as doctrines of the Christian revelation. The book, entitled *Institutes of Natural and Revealed Religion*, in 2 vols. 8vo. is designed to give a general view of religious truth and duty, suited to instruct and interest common christians. It consists of the lectures, which the author delivered to the young persons of his congregation. The greater part of the work is free from his peculiarities of thinking, and is adapted to edify persons of different sentiments. His *Discourses on the Evidences*

of Divine Revelation, 3 vols. 8vo. delivered in Philadelphia, were heard with attention by a respectable assembly; and state the argument for the truth of the scripture history with clearness and force. The defence of the reality of the miracles wrought by Moses, and of the history of supernatural events in the Old Testament is able and satisfactory. The Mosack history of the Jewish scriptures generally, he treated with much more respect, than Dr. Geddes in England, and professor Eichorn in Germany; one or both of whom passed for orthodox upon other points; and with more than other criticks and commentators, who profess an entire belief in the New Testament and the divine mission of Christ. Dr. P.'s *Discourse on the Evidence of the Resurrection* has been called one of the best argumentative sermons in the English language. It states the proof for the fact, in a very lucid and satisfactory manner, and answers objections with great ingenuity. He says, 'it appears that the circumstances attending the resurrection of Jesus were so ordered by divine providence, that it is not in the power of man to imagine any change in them, that, according to the known laws of evidence, would make it more credible than it is with respect to distant ages.' If he has been able to make good this position in the discourse, it must be valuable indeed. If we have all the evidence which we can have, that Jesus rose from the dead, surely we have enough to beat down all the strong holds of infidelity, and put an end to doubt or cavil.

The *Letters to a philosophical unbeliever*, 2 vols. 8vo. deserve the attention of all, who have difficulties on the subject of natural

religion. The Comparison of the institutions of Moses with those of the Hindoos and other oriental nations ; of the doctrine of heathen philosophy with christianity ; his *Answers to Paine* and to *Volney*, are certainly works to be read with benefit and pleasure.

The controversy with Dr. Linn, in which the latter was thought by his friends and by the orthodox publick to have acquired honour, began from a little pamphlet of Dr. P. entitled, *Socrates and Jesus compared* ; written with a view to confute the Deists.

The Tracts in defence of Unitarianism and of doctrines connected with it, make no small part of Dr. P.'s writings.

In the first place the argument is compressed into small books and pamphlets ; one 'a general view of the arguments for the unity of God, and against the divinity and pre-existence of Christ, from reason, from the scriptures, and from history ;' then various defences of Unitarianism, from 1786 to 1789 ; 'an appeal to the serious and candid professors of christianity ;' and 'a familiar illustration of certain passages of scripture relating to the same subject.' His opponents were Dr. Horne, Dr. Price, and Mr. Parkhurst ; Dr. Geddes, Mr. Howe, Messrs. Barnard, Knowles, Hawkins, and others. This subject occupies a large part of the 'history of the corruptions of christianity,' 2 vols. 8vo., which led to the acute, and interesting controversy between Dr. P. and Dr. Horsey, and finally to his publication of the 'history of early opinions concerning Jesus Christ, compiled from original writers, proving that the christian church was at first Unitarian,' 4 vols. 8vo. This is Dr. P.'s greatest effort, and most elaborate and

learned work upon this subject. It remained for a considerable time without any formal answer of importance, till the work of Dr. Jameson.

In the history of early opinions the argument is in a great degree original.* 'Former theologians have appealed to the fathers as advocates for the doctrines which they themselves espoused, and have endeavoured to support the credit of their respective systems by the authority of the venerable confessors of the primitive church. Dr. Priestley has chosen very different ground. He is the first controversial writer who has ventured openly to declare, that his doctrine is in direct opposition to that of the great names to whose authority he appeals, and who have hitherto been generally regarded as the authorised expositors of the christian faith. He allows that very few, if any, of these eminent men were, properly speaking, Unitarians in principle. Nay, that they even held the doctrine of the proper humanity of Christ in contempt and abhorrence, and that they opposed it to the utmost of their power. He nevertheless contends, that the great body of christians, both Jews and heathens, for the three first centuries, were strenuous advocates for the proper unity of God, and that they zealously opposed the gnostick, the platonick, and the arian doctrines, as they were successively introduced, and all the other speculations of the philosophising christians, which were invented to shelter themselves from the disgrace of being the disciples of a low-born Jew, who had been ignominiously executed as a common malefactor. He aims to show that this alarm

* Belsham's Reply to Smith.

of the unlearned christians was so general, and the dislike of the new doctrine was so deeply rooted, that it was with very great difficulty, and not till after a great length of time, that they were brought quietly to acquiesce in them. If these facts are established, the conclusion follows immediately. No person of reflection can for a moment maintain, that the apostles believed and distinctly taught the pre-existence and divinity of their master, and that the great mass of their converts were unbelievers in their testimony. Such are the comments of one of Dr. P.'s friends upon the design and scope of the argument in the history of early opinions. We have not time to remark on

other theological works of Dr. P. His harmony of the evangelists; notes on all the books of scripture; and general history of the christian church. His *sermons*, of which there are one or two volumes, are written with great plainness—but not without pathos—and are calculated to have an effect on minds disposed to religious and moral impressions. Of Dr. P.'s character as a man, a scholar, a philosopher, a citizen, a christian, a minister, we have made remarks in a former number. Time will determine whether the world is the wiser and the better that he has lived in it.

The following tablet is at the conclusion of the volume :

THIS TABLET

Is consecrated to the Memory of the

REV. JOSEPH PRIESTLEY, L. L. D.

by his affectionate Congregation,
in Testimony

of their Gratitude for his faithful Attention
to their spiritual Improvement,

and for his peculiar Diligence in training up their Youth
to rational Piety and genuine Virtue:

of their Respect for his great and various Talents,
which were uniformly directed to the noblest Purposes;
and of their veneration

for the pure, benevolent, and holy Principles,

which through the trying Vicissitudes of Life,

and in the awful hour of Death,
animated him with a hope of a blessed Immortality.

His Discoveries as a Philosopher

will never cease to be remembered and admired

by the ablest Improvers of Science.

His firmness as an Advocate of Liberty,

and his Sincerity as an Expounder of the Scriptures,

endeared him to many

of his enlightened and unprejudiced Contemporaries.

His Example as a Christian

will be instructive to the Wise, and interesting to the Good

of every Country, and in every Age.

He was born at Fieldhead, near Leeds, in Yorkshire,

March 24, A. D. 1733.

Was chosen a Minister of this Chapel, Dec. 31, 1780.

Continued in that Office Ten Years and Six Months.

Embarked for America, April 7, 1794.

Died at Northumberland, in Pennsylvania, Feb. 6, 1804.

ART. 57.

The inaugural address delivered in Brunswick, Sept. 9. 1806. By the Rev. Joseph McKean, late president of Bowdoin College. With an eulogy, &c. by Rev. W. Jenks, delivered at his funeral. 8vo. Portland. 1807.

If this address had been remarkable either for eloquence or science, we should still have pronounced it an original and unpardonable fault, that it was not written in Latin. As

it is, however, though it contains some sensible remarks on the advantages of education and some very proper observations on the inefficacy of genius without labour, we are compelled to say, that his friends have consulted their fondness much more than their judgment in printing a tract, which we think will add little to the reputation of this very respectable Divine.

The Eulogy by Mr. Jenks is written in a style of very considerable purity and grace.

CATALOGUE OF NEW PUBLICATIONS IN THE UNITED STATES, For SEPTEMBER, 1807.

Sunt bona, sunt quedam mediocria, sunt mala plura.—MART.

NEW WORKS.

The Life of George Washington, commander in chief of the armies of the United States of America, throughout the war which established their independence, and first president of the United States. By David Ramsay, M. D. author of The History of the American Revolution. 1 vol. 8vo. pp. 400. Ornamented with an engraved Head of Washington. Price to subscribers, in boards, \$2.50. Providence, R. Island, E. S. Thomas. 1807.

Elements of the Greek Language, exhibited for the most part in new rules, made easy to the memory by their brevity, being a translation of Dr. Moor's celebrated Greek Grammar. To which are added, Greville Ewing's Continuation and Syntax. By Samuel Blatchford, A. M. Principal of Lansingburgh Academy. New-York, Collins & Perkins. 1807.

Admiralty Decisions, in the District Court of the United States for the Pennsylvania District; by the Honourable Richard Peters, containing some decisions in the same Court by the late F. Hopkinson, Esq. To which are added cases determined in other Districts of the United States: With an Appendix, containing the Laws of Oleron; the Laws of Wisbuy; the Laws of the

Hanse Towns; the Marine Ordinances of Louis XIV; a Treatise on the Rights and Duties of Owners, Freighters, and Masters of Ships, and Mariners; and the Laws of the United States relative to Mariners; collected and arranged by Richard Peters, Junr. Esq. In two Volumes. Price \$10 boards, and \$11 bound. Philadelphia, W. P. Farrand.

A Spelling Dictionary, divided into short lessons, for the easier committing to memory by children and young persons; and calculated to assist youth in comprehending what they read: selected from Johnson's Dictionary for the use of her pupils. By Susanna Rowson. 12mo. pp. 132. Boston, J. West. 1807.

Report of a Cause, John Jessup, vs. John Ffirth, Esq. for a libel. Tried at Woodbury, Gloucester, March Circuit, 1807, before the Hon. W. Russell, Esquire, 2nd justice of the supreme court of the state of New-Jersey. Pr. 25 cents.

Acts of the general assembly of the Commonwealth of Pennsylvania, passed at a session began and held at Lancaster, on Tuesday 2d of Dec. 1806. Philadelphia, John Bioren.

The Tocsin or, the call to arms! an essay; being an inquiry into the late proceedings of Great Britain, in her

unjustifiable attack upon the liberty and independence of the United States of America. 8vo. pp. 24. Charleston, S. C. printed for the author, by J. Hoff. 1807.

The New-England Farrier; being a compendium of farriery. In four parts. Wherein most of the Diseases, to which Horses, Neat Cattle, Sheep and Swine are subject, are treated of; with medical and surgical Operations thereon:—Being the result of many years experience. Intended for the use of private Gentlemen and Farmers. By Paul Jewett, of Rowley. Salem.

The Berean, or an Appeal to the Scriptures on questions of the utmost importance to the human race. No. 1. of Vol. 2. 12mo. Boston, printed for the Berean society, by Munroe & Francis. 1807.

An Alphabetical Table of the city of New-York. By John Low. Price 50 cts. New-York, J. Low.

A Discourse delivered before the members of the Portsmouth Female Asylum, on the Lord's Day, August 9, 1807. By Abiel Abbot, A.M. pastor of the First Church in Beverly, Mass. 8vo. Portsmouth, printed by Stephen Sewall, 1807; and sold by C. Pierce.

A Discourse delivered in the First Baptist Meeting-House in Boston, on Wednesday, August 19, 1807, by Joseph Clay, A. M. On the occasion of his installation to the pastoral care of the First Baptist Church and Society in said town. 8vo. pp. 40. Boston, Manning & Loring.

The Christian's Magazine, No. 3.—8vo. New-York, J. & T. Ronalds.

Examination of the passages in the New Testament, quoted from the Old, and called prophecies concerning Jesus Christ. To which is prefixed, an essay on dream, shewing by what operation of the mind a dream is produced in sleep, and applying the same to the account of dreams in the New Testament; with an appendix, containing my private thoughts of a future state, and remarks on the contradictory doctrine in the books of Matthew and Mark. By Thomas Paine. New-York, for the author. 8vo. pp. 56. price 38 cts.

Two Minor Catechisms, for the use of Parents and Instructors in teaching their children and pupils. By Joseph Emerson, pastor of a church in Beverly. 8vo. pp. 16. Boston, Munroe & Francis.

Vol. IV. No. 9.

3R

NEW EDITIONS.

Vols. III. and IV. of Select Speeches, Forensick and Parliamentary, with prefatory remarks. By N. Chapman, M. D. 8vo. Philadelphia, B. B. Hopkins & Co.

Vol. IV. of the Works of the Right Honourable Edmund Burke. First American, taken from the last London edition. 8vo. Boston, John West, and Oliver C. Greenleaf. This volume completes the work, which is sold complete, at \$10 in boards, each volume containing about 500 pages.

Vols. I. and II. of the Life of Samuel Johnson, L. L. D. comprehending an account of his studies, and numerous works, in chronological order; a series of his epistolary correspondence and conversations with many eminent persons; and various original pieces of his composition, never before published. The whole exhibiting a view of literature and literary men in Great Britain for near half a century during which he flourished. By James Boswell, Esq. 1st American from 5th London edition. In 3 volumes. 8vo. Boston, published by W. Andrews and L. Blake, and Cushing & Appleton of Salem. Greenough & Stebbins, printers. 1807. Vol. I. pp. 500. Vol. II. 512.

A Picture of the Empire of Bonaparte, and his Federal Nations; or, the Belgian Traveller—Being a tour thro' Holland, France, and Switzerland, during the years 1804 and 5, in a series of letters from a Nobleman to a Minister of State. Edited by the author of the Revolutionary Plutarch, &c. 8vo. Price \$2.25. boards. New-York, Ezra Sargeant. 1807.

Vol. V. Part II. of The New Cyclopaedia, or Dictionary of Arts and Sciences. By Abraham Rees, D.D., F. R. S., editor of the last edition of Mr. Chambers's Dictionary, with the assistance of eminent professional gentlemen. First American edition, revised, corrected, enlarged, and adapted to this country, by several literary and scientific characters. 4to. Price \$4 for the half-volume. Philadelphia, S. F. Bradford. Lemuel Blake, No 1, Cornhill, agent in Boston.

Improvements in Education, as it respects the industrious classes of the community; containing, among other important particulars, an account of the

Institution for the education of 1000 poor children, Borough Road, Southwark, and of the new system of education on which it is conducted. By J. Lancaster. From the 3d London edition, with additions. To which is prefixed, a Sketch of the New-York Free School. Price 62 cents. New-York, Collins and Perkins.

The Art of Reading; containing a number of useful rules, exemplified by a variety of selected and original pieces, calculated to improve the scholar in reading and speaking with propriety; and to impress the minds of youth with sentiments of virtue and religion. 7th edition. 12mo. Boston, John West.

Graham's Birds of Scotland. 12mo. Boston, John West, & David West.

No. VII. of Shakespeare's Plays: containing King John, Richard II. and Henry IV. part I. 12mo. Boston Munroe & Francis.

The Trial of John Wilson, alias Jenkin Ratford, for mutiny, desertion, and contempt: to which are subjoined a few carsey remarks. pp. 28. 12mo. Boston, Snelling & Simons.

WORKS IN THE PRESS.

A new work, entitled, A compendious system of Universal Geography, designed for schools. Compiled from the latest and most distinguished European and American travellers, voyagers, and geographers. By Elijah Parish, A. M. minister of Byfield, Massachusetts. Newburyport, Thomas and Whipple.

The 6th Number of the Christian Monitor, by a Society for promoting Christian Knowledge, &c. 12mo. Boston, Munroe & Francis.

A second volume of the Miseries of Human Life. 12mo. Boston, Belcher & Armstrong.

Shakespeare's Miscellaneous Poems, with a Life of the author. 12mo. Boston, Oliver & Munroe.

C. & A. Conrad & Co. of Philadelphia have in the press the following works:—

Carr's Journey through Holland in the autumn of 1806.

The Modern Ship of Fools.

A new edition of Brackenridge's Modern Chivalry, to be comprised in 2 vols. 12mo.

Town and Country, a Comedy by Thomas Morton, author of Speed the Plough, &c.

Transactions of the American Philosophical Society, part second of vol. 6th.

WORKS ANNOUNCED.

Mess'rs. Belcher & Armstrong and Oliver & Munroe have issued proposals for publishing A Dictionary of the English language. In which the words are deduced from their originals, and illustrated in their different significations by examples from the best writers. To which are prefixed, a history of the language, and an English grammar. By Samuel Johnson, LL.D. To which will be added, the pronunciation of Walker. In four volumes, royal octavo. To be printed word for word from the Ninth London Edition, with the Life of the author by Dr. Aikin, and embellished with an elegant engraved likeness. It will be delivered to subscribers in four half volumes, containing upwards of 500 pages each, neatly done up in boards, at \$2, 25 to be paid on delivery. It will be executed on a new and handsome type and good paper, and put to press when 800 are subscribed for. Gentlemen, holding subscription papers are particularly requested to return the number subscribed thereon to the publishers the 1st of next January.

Samuel Mackay, A. M. Professor of the French language in Boston, proposes to publish by subscription, a Chronological Abridgement of the French Revolution, from the Year 1787 to the Year 1792, including the most astonishing events, which distinguish that memorable era: to serve as an introduction to a subsequent uninterrupted historical correspondence, of about 1500 original letters, written by men of talents, rank, reputation, and honour; which will complete a full History of France, from that period, and without chasm, to the peace with Austria, after the battle of Austerlitz. This publication will comprise four volumes, 8vo. of 500 pages each. The price \$2, 50 a volume, in boards, and payment on delivery. The compiler says, The correspondence is carried on by men attached to different parties, and affords an opportunity to draw impartial conclusions. The compiler and translator has received undoubted assurances, that he will be supplied, from time to time, with future vouchers from the same source, which will enable him to bring down the work to the epoch of a general peace in Europe. He is indebted

to Colonel Amelot de Lacroix, a distinguished officer in the French service, for the precious documents which may render this publication useful and instructive. An attachment to General Moreau forced that officer to our happy shores. This history of the French revolution to the present time, is worthy the attention of reflecting minds. It will afford alike a lesson to monarchs, courtiers, republicks, and future ages. It will blaze forth the destroying eruption of long restrained passions, and show their baneful effects on the social order of distracted Europe. The most secret machinations of the disturbers of publick repose will be exposed to light. The deep plots of the cabinet of Versailles, and of the republicans, will be unravelled. The sanguinary deeds of the jacobins, and the excesses of an uncontrolled multitude, will be exhibited in all their hideous forms. The names and characters of the principal actors of the horrid scenes will be handed to posterity. The gloom will occasionally be dispelled, by some solitary traits of greatness, generosity, courage, zeal, patriotism, probity, and of an insuperable love of glory, so peculiar to the French nation. The volatile and singular anecdotes, affecting episodes, witty epigrams, interspersed in the correspondence, will occasionally smooth the reader's brow, and relieve him from the dark reflections, inseparable from the subject of this awful revolution.

The compiler will probe the sources of disaffection among the army. This will introduce military reflections, and lead to an account of French modern tacticks. The inconsiderate man of genius, and the sage of profound meditation will be contrasted; and the thick veil of hypocrisy, which covered the insidious views of the principal actors in this tragick drama, will be rent without mercy. The work will exhibit a true account of the various wars, and the consequent campaigns, battles, sieges, defeats, and their causes. It will make known the peculiar character of the French officers and soldiers, compare the martial talents of that nation, with those of their enemies, and account for the different revolutions at home and in the colonies. It will take a cursory survey of the naval resources of that empire, of the talents of placemen and politicians: truth will guide

every inquiry, and those who detest flattery will confess, that, in all countries, men may be found, honest and bold enough to investigate and publish it. The necessary documents to complete the work, as far as the battle of Austerlitz, are now in the hands of the compiler and translator. The letters are written by men, whose honour and veracity are undoubted; and they have been collected with much care by Col. de Lacroix, one of the correspondents, to whose perseverance and diligence, this valuable and correct collection owes its entire preservation, and chronological arrangement.

Poems on various subjects. Containing, Eclogues, Canzonetts, Tales, Odes, the tragedy of the Sorcerer, and a variety of miscellaneous pieces. By D. R. Preston, author of the 'Wonders of Creation,' 'Juvenile Instructor,' &c. 12mo. 300 pages. 75 cents.

Thomas L. Plowman of Philadelphia has issued proposals for publishing by subscription, Arrowsmith's Map of the World, on a globular projection, containing all the new discoveries to the present time, and exhibiting the extent and boundaries of all the empires, kingdoms, and states in the world, with the tracks of the most distinguished navigators, carefully collected from the best charts, maps, voyages, &c. extant, and regulated by captain Cook's accurate astronomical observations. The size of the map is to be 6 feet by 3, engraved in the best manner; the price to subscribers on cloth and rolled, elegantly coloured, will be eight dollars.

Mr. B. Tanner of Philadelphia proposes to publish a Portrait of the Rt. Rev. Benjamin Moore, D.D. Bishop of the Protestant Episcopal church in the state of New-York, engraved by D. Edwin.

A choice collection of fashionable songs, entitled, Wild's Budget of Mirth: interspersed with a variety of the most comick songs now sung in the theatres, London: together with a collection of the most approved pathetick and sentimental: as sung by the celebrated performers. The work will be comprised in three numbers, each to contain 36 pages, duodecimo, and will be executed on a handsome type and paper. The price to subscribers will be 20 cents a number. Gentlemen holding subscription papers will return them to Snelling & Simons, Boston.

INTELLIGENCE.

LITERARY AND MISCELLANEOUS.

It will be recollected by many of the readers of the *Anthology*, that the Rev. Arthur Homer, D.D. and Fellow of St. Mary Magdalen College, Oxford, in 1799 dispersed a folio sheet of 'proposals for printing by subscription a new work, intituled *Bibliotheca Universalis Americana*; or, an universal American library: containing a general catalogue of publications, relating to America and the West Indies, from the first discovery thereof by Columbus in 1492, to the end of the present century.' The work was to consist of two quarto volumes: the price to subscribers two guineas, in boards, to be paid when the whole is completed; and to be dedicated to Gen. Washington. Several improved impressions of the proposals and prospectus were circulated in 1799, to which was annexed a numerous and respectable list of subscribers. Upon the death of Washington, 'a necessary change in the intended dedication' took place; and, in 1800, a new impression of the proposals, &c. was published, in which was the following paragraph: 'The dedication will be addressed, by particular permission, to the right reverend Dr. Watson, bishop of Landaff, the learned and pious author of the *Apology for the Bible*, as a sincere token of the editor's esteem for his lordship's defence of every thing most dear and valuable to man, in answer to the impious and heretical opinions of a person, whose works he shall necessarily have occasion to record.' From this new impression it appears, that the liberal and indefatigable author, who had in contemplation a scheme of personally visiting the continent of America, for the sake of obtaining more full and effectual information on the subject, was become a 'corresponding member of the Massachusetts

Historical Society.' In 1801, another impression of the proposals, &c. was published; in which the compiler pledges himself to give up all the emoluments to the benefit of two distinct funds in England and the United States of North America; the subscriptions in England to be applied to the use of the incorporated society for the propagation of the gospel in foreign parts; those in the United States to the purchase of books for the benefit of a publick library in the new Federal City, or university intended to be established within the limits of the district of Columbia, if such an university should receive the sanction of the legislature; if not, for the use of any other publick library which the subscribers themselves shall please to nominate. To this alteration in the terms of the original proposals, so agreeable to the principles of common equity, it is presumed that no objection can reasonably be made, especially as it has already received the sanction of that society, to which the editor had before intentionally dedicated the exclusive profits.' A postscript intimates that 'as the number of subscriptions already received to this work are more than sufficient to defray the expenses of the press, it affords the editor the greatest satisfaction to observe, that every additional subscription will be a considerable benefit to the institutions which it is meant to serve.' The 'subscriptions already received' are then particularized, and are closed with the following advertisement to the reader: 'The editor of this work having hitherto been prevented by very important, though private, reasons from putting into execution his intended excursion to the continent of America, begs leave to inform his subscribers, that he has by no means

abandoned that scheme altogether, but has only postponed it to a more favourable opportunity, when those reasons shall no longer exist. In the interim, he trusts that they will readily excuse the necessary delay, which this will occasion in the publication of his undertaking, from the hopes which he entertains, of rendering it more perfect by a personal visit to that country, especially with respect to its provincial productions, and consequently more worthy of the generous patronage which it has received. In 1803, however, he addressed a printed letter to his subscribers, dated 'Magd. Coll. Oxford, Feb. 5,' announcing his having 'entirely given up, or at least suspended for a considerable time,' the further prosecution of the work. His premature decease is on many accounts deeply to be regretted, and may probably have prevented any testamentary direction relative to it. In the aforementioned letter he considers his subscribers as fully released from the terms of their subscription, and with many thanks for their intended support of the undertaking, concludes thus: 'The materials, however, which have been collected at much expence to myself, and infinite pains for several years past, shall not be wholly lost, but, when revised and duly arranged, published at my own risk, or deposited in some publick library, where free access may be had to them for the information of any future writers upon American history and literature.' It is surely much to be wished that his representatives may fulfil his truly liberal intentions, and deposit these valuable materials in some publick library accordingly.

A manuscript copy of Dr. Ramsay's *Life of Washington*, with several alterations by the author, designed chiefly for the benefit of the British reader, has been forwarded to England, and will shortly be published.

The portraits of Dr. Samuel Johnson, which have been hitherto publish-

ed, were taken at an advanced period of his life, when his sight was very much impaired: a picture of this great man, painted by the late Mr. Barry, is now engraving by Mr. Anker Smith, and will be published by Mr. Manson. This, being painted when he was much younger, may be fairly presumed to be a more characteristic resemblance than any of those which have preceded it.

Mr. Bowyer, of Pall Mall, has issued proposals for a very splendid work, which cannot fail to be highly interesting to all the friends of mankind at large, as it is intended to commemorate the final triumph of humanity in the cause of the much injured natives of Africa. It will be entitled, *A Tribute of the Fine Arts in Honour of the Abolition of the Slave Trade*, and will contain three original poems by three gentlemen who have already given distinguished proofs of their poetical talents, beside extracts relative to the subject from some of our most eminent authors. These will be embellished by near twenty plates, including vignettes, by the very first engravers; and the historical subjects will be from original cabinet pictures by the first painters in this country. It will form one handsome volume in large quarto, printed by Bensley, in his best manner, on superfine wove paper, and will be dedicated by permission to his royal highness the duke of Gloucester, patron, and the directors and governors of the Society for bettering the Condition of the Natives of Africa. A correct and animated likeness of W. Wilberforce, Esq. will be introduced into the work.

In the course of the summer will be published, *Memoirs of the voyages, adventures, and extraordinary long life of David Salmon*, now living in Liverpool, the only survivor of the crew of the *Centurion*, Commodore Anson, with whom he sailed round the world.

Proposals have been issued for publishing by subscription a *Series of Lectures on Painting*, delivered at the Royal Academy of Arts, and at the Royal Institution, in the years 1806 and 1807, by the late

John Opie, Esq. They will be printed in quarto, accompanied with a Mezzotinto engraving, by Reynolds, from a portrait of the author painted by himself.

Dr. Gregory's Bible, accompanied by the illustrative notes of various commentators, and with plates from the designs of the great masters in all the schools of painting, will be put in course of publication at the beginning of the next year. It will be so printed as to form two large volumes quarto, embellished with about one hundred engravings by all our best artists.

A new edition, in six volumes octavo, of the Works of Jacob Bryant, is nearly ready for publication.

Mr. Williams, a merchant of London, who was detained with other English in France at the commencement of the present war, and who lately obtained his liberty by the intervention of Dr. Jenner, is preparing an account of his detention, and of the present state of the interior of France. Such a work, by a gentleman on whose testimony the publick may depend, cannot fail to be generally interesting at a crisis like the present.

Mr. Belsham's History of Great Britain, from the revolution of 1688 to the ratification of the peace of Amiens, is about to be given to the publick in monthly volumes, embellished with a portrait to each volume, engraved from original paintings, by Heath and Fittler. This work will then correspond, in all respects, with the best editions of Hume, of whose history this revised and enlarged edition of Belsham is worthy of being received as a continuation.

A new edition of Sir William Jones's works, with a life of the author, by Lord Teignmouth, in 13 volumes octavo, is in preparation.

A fine edition of the *Comus* of Milton, translated literally, and line by line, into French and Italian prose, was printed at Paris, in 1806, in quarto, at the press of Monsieur Charles Crapelet, Rue de la Harpe,

by the Honourable Francis Henry Egerton; with a preface, an "Ad Lectorem," and criticisms upon the Mask.

Dr. Lloyd, regius professor of Hebrew in the university of Cambridge, has undertaken to superintend the edition of eminent writers on the scriptures of the prophets, which will be enriched with much valuable additional matter, from writers whose works are little known in this country. The books intended to be included in this edition, are Lowth on Isaiah; Gregory's translation of Lowth on the sacred poetry of the Hebrews, with valuable additions from Michaelis, &c.; Blayney on Jeremiah; Newcombe on Ezekiel; Whitby on Daniel; and Newcombe on the minor prophets. It is intended to publish this edition in monthly parts.

Dr. William Hales, formerly professor of oriental languages in the university of Dublin, proposes shortly to publish a learned work, under the title of, *An Analysis of ancient chronology, sacred and profane.*

An institution for the deaf and dumb has for several years been established at Kiel, with good success. Another institution of this nature is now establishing at Copenhagen, at the expence of government. It will consist of three teachers, besides one female teacher, and forty pupils. Seventy rix-dollars (14*l.*) are to be paid annually for every pupil, which will be defrayed by the pupils themselves, or their parents, when they can afford it, otherwise by the poorest of the district to which they belong. Dr. Castberg, who has travelled two years to inspect the best institutions of this kind in Europe, and who has laid down the plan for this establishment, is appointed the head teacher of this institution.

A recent statistical account of Holland, states the population of that country to amount to two millions, a much greater proportion to the soil than is found in any other

country. The national revenues are stated at 150 millions of florins. The foreign fisheries are very much decayed, and the whale-fishery, which is mentioned as a losing concern, is stated to support 15,000 individuals. The herring and cod-fisheries are still of much importance to the prosperity of Holland, though other nations have obtained so large a share in this species of industry.

Efforts are making to revive the Dutch school of painting and the fine arts. The king of Holland has created a director-general of the fine arts, who is to superintend the royal museum and those of the departments. He is also to be president of the academy of arts, to direct a monthly journal, and to use all his efforts to attract celebrated artists to the Hague. Every year the academy is to give a prize of 3000 florins for the best picture of national history, another of the same value for the best sculpture, a prize of 2000 florins for the best fancy picture, and the same for the best landscape and the best engraving. Eight students are to be maintained at Paris and at Rome, who are to reside two years at each of these capitals.

The catastrophe at Leyden was fatal to one of its first men of letters, Adrian Kluit, professor of antiquities, diplomattick history, and statisticks in its university. He had displayed his profound knowledge of those subjects by various publications. His works on the Rights of Man in France, and on the Sovereignty of the United Provinces, did him great honour; but it was from his "History of the Government of the United Provinces to the year 1795," that he derived the highest reputation. The academical disputations held under his presidency, and which were all extracted from his different courses, are in part collected and translated into Dutch. They are memoirs on the most important topicks on the history and law of that country. He was engaged on a general statistical account of

Holland at the time of the terrible explosion, in which his wife also perished.

Wieland is at present at work on a complete translation of Cicero's Epistles.

The king of Naples (Joseph Bonaparte), by a decree dated 17th March, has instituted a new academy of history and antiquities, which is to consist of forty members. The first twenty are nominated by the king; and these twenty are to present to him, for his choice, three names, for each of those wanted to complete the above number. The king appoints a perpetual secretary, and the academy has the power to elect a president for three months. The directors of the museum, of the fowller excavations, and of the royal press, are always to be members. The minister of the royal household will annually allot to the academy 8000 ducats, to be for current expenses, &c. and 2000 for prizes to the authors of four works, which, according to the judgment of the academy, shall be most deserving of such a reward. There will be a grand meeting every year, when the prizes are to be distributed, and analyses of the works read. The academy may nominate a correspondent in each of the fourteen provinces of the kingdom. The members will enjoy the privilege of being admitted to court. The first meeting was held on the 25th of April. The king, after having received the oaths of the members, pronounced an oration replete with expressions of the lively interest he takes in the labours of the learned men thus brought together. M. Francesco Daniele, the perpetual secretary, in his reply, gave a sketch of the glorious epoch, when Naples was the cradle of the arts and the sciences.

Printing presses are ordered to be established in all the great towns of the kingdom of Naples, and the bishops have been invited to see that they are in activity throughout every province.

Don Pedro de Escala has recently completed his *Universal Traveller* in 43 volumes. It comprises the best voyages and travels in all countries, either at large or in abstract. The same author is engaged on *Travels in Spain*.

Basil, a Greek physician, has printed, at the patriarchal press of Constantinople, a collection of letters, as a model for the epistolary style in modern Greek. In this collection are several letters of Alexander Mainacordato, the celebrated minister of the Porte, and also of his son Nicholas, prince of Wallachia and Moldavia. It likewise contains notices of several learned Greeks.

The following useful plan for village or parish libraries has been circulated by some public-spirited individuals in England, and as many of our country readers may have opportunities to promote such establishments, we hope that its republication in the *Anthology* will not be useless.

"It is proposed to establish in every village or parish in the kingdom a small library, consisting chiefly of books of agriculture, history, modern voyages and travels, and other subjects of rational instruction and general utility.

"The funds for commencing and maintaining such a library, to be raised by a subscription of five shillings per quarter for three years, and of a half crown per quarter afterwards.

"The resident clergyman, for the time being, to be president of the society, and a treasurer to be appointed annually from among the subscribers.

"The subscriptions to be received, the accounts to be kept, and the books to be circulated and registered by the parish clerk, or by the parish schoolmaster, who, besides having the use of the books for his own reading, is to be entitled to the fines.

"The books to be kept in the vestry room, at the house of the officiating clergyman, or at any

other convenient place, in a room which shall be accessible to the subscribers.

"Quarterly meetings to be held of the subscribers at the place where the books are kept, when new books are to be ordered, accounts stated, and regulations formed.

"No book to be kept for reading more than a month, under the forfeiture of one penny per day afterwards; and no magazine, review, or pamphlet, to be kept more than five days under a similar penalty.

"The first object of such a society, should be to possess itself of the *County Reports*, and other books published by the Board of Agriculture, of Gregory's *Cyclopædia*, some of Arrowsmith's maps, Dickson's *Agriculture*, a system of geography, Mavor's *Universal History*, Johnson's *Dictionary*, and Hume and Belsham's (the last revised edition) *History of England*. It should also begin to take in for periodical circulation, the *Monthly Magazine*, the *Annals of Agriculture*, the *Oxford Review*, and the *Journal of Modern Voyages and Travels*.

"The library to be considered as the property of the subscribers, and of their resident heirs or successors, as long as they shall continue to pay their quarterly contributions within twelve months after they fall due; but any parishioner may, at any time, be at liberty to become a reader of the library on paying three shillings for a single quarter.

"N.B. To establish such a library, it seems only to be requisite that a fair copy of this plan should be affixed to the church door, that the clergyman, or parish-clerk should solicit the names of the chief parishioners; and as soon as a dozen have paid their first subscription, the society must be considered as formed. Should any nobleman or gentleman lend his countenance to the plan, and contribute a donation of ten or twenty pounds, its establishment could scarcely fail to be permanent."